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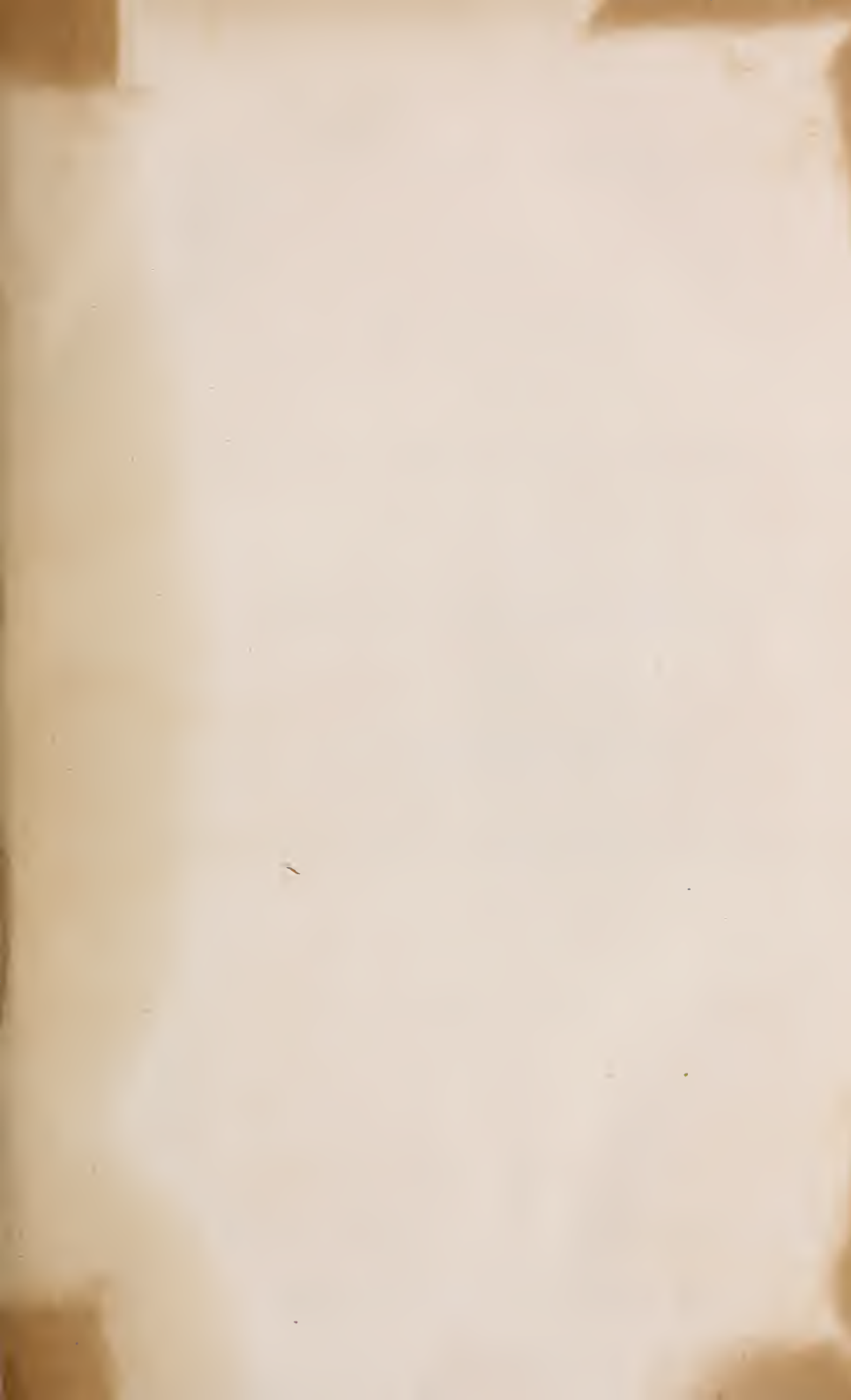
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FOREIGN MISSIONARY CHRONICLE.

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Board of Foreign Missions.

Choctaw Mission.

COMMUNICATION FROM THE REV. JAMES B.
RAMSEY.

The following communication is dated at Spencer Academy, July 16, 1846. The account which it gives of the Examination, Addresses, &c.; and also of the Examination of the Girls' School, under the care of the Rev. C. Kingsbury, of the American Board, will all be found interesting, and valuable as showing the rapid progress of the Choctaws in Christian civilization.

Our examination came off the day before yesterday, Tuesday, much to the satisfaction, I believe, of all parties. The evening before a great many people had arrived, besides the trustees, the chiefs and head men; and during the morning they kept coming in from all directions, almost every one leading another horse for one of the boys to ride home; so that at dinner we had above 150 guests. We had killed, the afternoon before, a beef, three hogs, and two sheep, which together with a moderate quantity of bacon, had nearly all disappeared the next evening. There were a number of gentlemen and some ladies from Doaksville and Fort Towson present; among others Col. Pitchlynn's two daughters, and sister-in-law. Capt. Jones also, who you aware is one of our trustees, a very intelligent man, and of polished manners, and a partner of Mr. H., brought his family along in a very handsome coach—the only thing of the kind I have yet seen in the nation. Our exercises commenced about 7 1-2 o'clock, and continued, with about an hour's recess for dinner, until about three. The school room, which however is intolerably small, was crowded all the time, but not a fourth part of the people were in at once that would have been had our accommodations been better.

The classes first examined belonged to Mr. Dwight's department, whose sole duty since I came has been to teach the English language to those who cannot speak it. As we have had no books suited for this, it has required great labour on the part of the teacher; and the examination, which was a sample of the daily teaching, was conducted simply by giving the names of various

objects in Choctaw, and requiring from the scholars the English;—repeating short sentences in Choctaw, and requiring a translation in English, and some conversation. This was by no means an uninteresting part of the examination, though it was brief.

From most of this our trustees were absent; being engaged with the chiefs and captains and head men in preparing and signing a memorial to Congress against the extension of the criminal laws of the United States over the whole Indian territory, in matters between Indian and Indian, as well as between Indians and white men, which they had been informed it was proposed to do, and which they strongly in their memorial deprecate, as a very great injury, and a gross injustice, though they scarcely thought it possible that such a thing could be seriously designed. 'Even should it be necessary in the case of the Cherokees,' say they, 'why should *we* be visited for the sins of our neighbours? We can govern ourselves,—we have a feeling of national pride in this thing,—we are trying all we can to improve ourselves, and to elevate the mass of our people,—why now threaten to deprive us not only of a just right solemnly guaranteed to us, but also of one of our strongest incentives to self-improvement.' I could not but sympathize with them deeply,—though I think still there must be some misunderstanding as to the design of the United States government.

The classes taught by Mr. Bissell were next examined. These had been studying reading, writing, arithmetic, (Emerson's 1st and 2d part) and Geography, (Parley's and Smith's.) Then came on the department taught by Mr. Wright, who has occupied the place of the first teacher since I came. These were examined in geography, arithmetic, (Emerson's third part,) natural philosophy, history of the United States, algebra, Latin reader; after which I examined one boy in Horace, who had been reciting to me since I came. Occasionally between the classes we had a speech or two from some boys previously appointed to prepare, which tended somewhat to vary the exercises, and add to their interest. All at the close appeared pleased, and freely expressed their approbation.

After the examinations were through, and we went through them very rapidly,—the people, students, trustees, and all, were assembled under the shade of some trees at the end of one of the Academy buildings, where I had Colton's large Missionary Map hung up, and mounted on a little stage. I talked to them all a little while from this; pointing out the various conditions in relation to religion and civilization, of the various portions of the earth's population; and showing that all those parts which were in ignorance and misery were those who were destitute of the Bible; that all the enlightened parts were those where the Bible was read; that every people who read it and obeyed it were a great people, and had great knowledge in all other subjects; all the wise and powerful and happy nations of the earth were those, and none but those who have and read the Bible. I showed them that the people who speak the English language, and who occupied so small a part of the world, were nevertheless the people who held the great *power* of the world, and possessed the greatest part of its wisdom and knowledge; that knowledge they could thus see for themselves was power; and that that power was to be obtained by Christianity alone. I then told them that the only way for the Choctaw nation to become a great and wise and happy and respected people, was to go on in the way they had so nobly begun, in endowing schools for the religious education of all their boys and girls, and in receiving the religion of Jesus Christ, and in reading the Bible, the word of the great God.

After I had done, Mr. Dwight interpreted the substance of it in Choctaw. He is by the way a very good and graceful speaker, and would make an excellent preacher to his people, were it not that his throat is affected with scrofulous humours which threaten to be a serious bar to his ever speaking much in public; indeed he has scarcely been able to bear the talking necessary for conducting the exercises of the school room.

After this was through, I read out and explained a series of regulations for the next session, involving so complete a change in the management of the internal affairs of the institution, I mean its government, and the restrictions laid on the students, who in almost all things except their lessons, and to too great a degree there, would like to do very much as they please, that I felt it to be a matter of importance that the students and all others should be aware before they left, what they must expect; and told them that out of a regard to their best interests and to the best interests of the Choctaw people, we felt it necessary to establish and to enforce with all kindness and decision these rules. . . . They relate both to teachers and scholars, and to the regulation of the conduct of the latter in all their employments and relations. They are not numerous, but compre-

hensive, and meet with the full approval of all the teachers, and of the trustees also I believe. After Mr. Dwight had interpreted the substance of these rules, we closed our part of the exercises by a prayer by Mr. Carr, a Methodist minister.

Col. Harkins, one of the trustees, then rose, and after making a few remarks in Choctaw, invited Col. Deflore, the chief of this district, to address the people. He was followed by Col. Fisher, the chief of the upper or Arkansas district; and he by Mr. McKinney, one of our trustees, who is also Maj. Armstrong's interpreter. After which Capt. Hudson gave a speech, which I learned from Mr. Dwight was a very good one indeed; he is a very able, strong-minded Indian, was instructed in Mr. Kingsbury's school in the Old Nation, and though not a professor of religion, is one of the very warmest supporters of the schools and of temperance. He spoke with real Indian energy and eloquence of gesture. Mr. McKinney appeared to be also a good speaker. All these speeches were in Choctaw, and of course unintelligible to me.—Their general drift, as I learned from Mr. Dwight, was to show the advantages of education, and to enlist the feelings of all in behalf of the schools; and as addressed to the boys, recommending diligence and obedience, &c. Col. Harkins closed with a few remarks, and the company began to scatter, and such a scattering,—and saddling of horses, and running hither and thither, and shaking of hands and packing of saddle-bags, you never saw, or rather I never saw; and in less than two hours, though it was after four o'clock considerably when they finished speaking, there were scarcely twenty students and strangers together, and it appeared truly desolate. They seemed nearly all determined to start off, if they could only go five or six miles, and camp out, which by the way is the common custom. From some of these boys we parted with not a little concern,—some who appeared amiable and desirous to improve, and whose minds were rather seriously disposed,—lest the absence of two months and a half from all the privileges they had enjoyed, and freedom from the restraints to which they were here subjected, and exposure to strong temptations and heathenish influences, should entirely obliterate all the impressions already made, and the improvement but just commenced. We endeavoured to commit them all, however, to the care of Him, who, we love to think, has among them some vessels of mercy, who shall be to the praise of his glory. Some five or six students wished to remain and work during the vacation, and as there will be much work to do, we shall keep them. Two of those now here are two who joined Mr. Wright's church last winter; one of them can converse some in English, the other none at all.

On Monday evening, the evening before the examination, I got the trustees together, Col. Harkins, Capt. Jones, and Mr. Thompson Mc Kinney, (all who were here, Col. Pitchlynn and Maj. Armstrong being in the east,) and first read to them your letter of instructions, with which they were well pleased, and then consulted freely with them upon the best methods of carrying out the designs proposed. I found them very cordial and ready to enter with interest into any plans for the improvement of matters, feeling that things had not succeeded here as they ought to have done. I laid before them the state in which I found the finances of the Academy, desiring to know what I should do, and what the Board were to expect. They were entirely ignorant of the real condition of things, and were much surprised when I informed them that all the \$8,000 income of the present year was, as nearly as I could learn, used up before I arrived, and in all probability rather more; that \$5,000 of it had been actually paid out in the early part of the year, for debts contracted the year before,—(the financial years being calendar years.) I told them, indeed, they themselves, if I mistake not, *first* mentioned it, that it would be necessary to have more force here, two or three more families at least, if we were to succeed at all in getting along with the institution,—but reminded them that there was no place to stow them away when they did come, except by appropriating to them some of the boys' rooms; that the school house was entirely unfit for the purposes of such an institution, and was a very great obstacle indeed to introducing many important improvements; that the dining room and kitchen were entirely too small and ill-constructed, and a serious obstacle to introducing any improvements there; the storehouses were all poor; that the superintendent's house needed new roofing;—that the wash house was good for nothing;—and one of the houses for the students was decaying very much and needed considerable repairs;—that a carpenter shop was much needed; and yet that unless something were done to relieve the institution from its present difficulties, not one of these things could be done, though all ought to be done as soon as possible. They said it would be hard to expect the institution to be carried on with energy and success by the Board in such circumstances, and unjust; and they agreed that as soon as I could ascertain the exact condition of the money matters, I should inform them, and they would endeavour to get an additional appropriation of a few thousands from some other funds, several of which they spoke of; and if this could not be done, they thought it would be necessary to suspend the institution, i. e., to delay the commencement of the next term until the funds had sufficiently accumulated. So the matter now stands; what is to be done? It is

impossible to get along with a school of 100 boys with the present accommodations, much better than heretofore; some repairs and additions we must have indeed to get along at all. I shall await an answer from the Board on this subject with some anxiety, when I shall have laid before you more fully the state of affairs, as I hope to do, perhaps ere I have closed this communication.

July 22d.—I found it impossible to get this ready for the last mail, and hence have delayed closing it, finding much to occupy my time and attention. The day after the examination, I went down to Mr. Kingsbury's, to the examination of his school; this you are aware is a girl's school, and close by Doaksville. The examination commenced between 8 and 9 o'clock; I, in company with Mr. Bissel and Dwight arrived a little while after they had commenced, and was much pleased with the promptness and correctness with which they answered the questions proposed to them. Indeed I believe that no company of white girls could have stood an examination better. It was a cheering sight, to see nearly fifty of these girls, thus trained up under religious influences, and growing in useful knowledge, and a large number of their fathers and mothers present, looking on and listening with countenances of deep and lively interest. The examination was not on special parts of their studies,—*lessons prepared for the examination*, but promiscuously on all they had studied for the whole term; and very seldom indeed was any mistake made. Specimens were then shown of their work in plain sewing and fancy needlework, some of which were very pretty.

After the examination, which occupied some three hours or more, we had a series of speeches from the chiefs and trustees and other head men. The trustees called upon me to give them an address, which I of course tried to do; said a few words to the girls, and talked to the rest about the importance of combining religion with learning; that it was not enough to give their children the knowledge of reading, writing, arithmetic, &c., they must give them good principles if they were to become truly happy and useful:—that education consisted of two things, the one, the imparting of knowledge, the other, teaching how to use that knowledge. The first without the last was only to give a man tools, without teaching him how to use them; the last could only be done properly by the Gospel. Col. Folsom, one of their principal men, gave a very good speech in English, rather broken indeed, but not the less interesting. He urged the girls not to forget the things they had learned at school, as too many he was sorry to say had, and gone back to the habits of their forefathers, and thrown all they had been taught behind their back. He attributed all the advancement his people had made to the influence of the Gospel,

and expressed for himself and people a lively gratitude to the missionaries; but with great energy and keenness warned them all against another very different kind of white men, who were, he said, the greatest curse of the Indians, who sold whiskey, and got drunk themselves and cheated and swore, and thus set to them such bad examples. For my part, said he, all I wish is that our chiefs and the agent would send every one of them out of the nation at once. After closing with prayer we went to dinner, and during the afternoon all dispersed. Mr. Kingsbury has just completed a school-room, or rather just got it enclosed, it is not completed, which is larger than two of ours, though they have only half the number of pupils.

I should have been pleased to have visited all the schools and witnessed the examinations, but could not. You are aware that the time of these examinations is appointed by the trustees, and so appointed that they can have just time to pass in order from one school to another, till they have gone the full rounds. Spencer was this year the first examined. The time for the commencement of the term in all the schools is fixed by them also, and has been I believe permanently fixed by them on the 1st of October, in all the schools. They seem to take a very lively interest in the schools, and in the progress of their people in useful knowledge.

China Missions.

A CIRCULAR FROM THE MISSIONARIES AT NINGPO.

General View of the Missionary Work in China—Names and Stations of the Protestant Missionaries—History of the Presbyterian Mission.

We have received a copy of a Letter that has been prepared and printed by some of our missionary brethren in China, in order to be sent to their friends at home. As it contains information of general interest, we insert it without any omissions, excepting of the Chinese type.

Ningpo, January 1st, 1846.

Among the visions of the beloved disciple, in the isle that is called Patmos, was one of an angel or messenger flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, Rev. xiv. 6. It seems to be admitted by all, that this vision, which immediately precedes that of the fall of Babylon, and the establishment of Christ's kingdom on the earth, relates to the missionary operations of our own times. The flight of the angel commenced, it may be, with the first preaching of the gospel in the extreme West, by such men as Eliot, Mayhew, Brain-

erd and the Moravians in America, and Hans Egede in Greenland. From thence, stretching farther and farther eastward to Africa, India, Burnah, the South Sea Islands, and the Indian Archipelago, it has reached the doors of the Chinese empire. One flight yet farther East, to the populous but unknown kingdom of Japan, and the prophecy will have received its accomplishment, for there will then remain no great nation which shall not have heard the gospel, and the warning "Fear God, and give glory to him for the hour of his judgment is come." When that farther flight shall be taken, it is not for us to say, though, if a conjecture may be hazarded, it cannot be far distant.

Pausing here, where the flight of the angel of mercy is for the present arrested, let us consider the missionary aspect of China, the labourers engaged, and a summary of the operations of the Board of Foreign Missions of the Presbyterian Church, in the United States of America, in behalf of the Chinese.

The fame of China is in all lands, but accurate knowledge respecting the country and people is rare. She has long been a sealed book, even to the learned, being shut out from the rest of the world by moral and physical obstacles, and a language, the study of which is a weariness to the flesh. Ancient she is, but her records do not reach so far back as the deluge, and are worthy of little confidence prior to the time of the Hebrew prophet Isaiah; while down even to the times of Alexander the Great or the Maccabees, they are so meagre as to afford little satisfaction to the reader. The extent of her dominion is so vast, that no nations except Russia and England can be compared with her. Besides China proper, it includes Chinese Tartary, which is nearly as large as Asiatic Russia, and she exercises a nominal authority over Corea, Cochin China and Thibet. Her population is commonly estimated at three hundred and sixty millions. Even at the estimate of two hundred millions, which is thought by some to be nearer the truth, it is twice as vast as that of the entire continent of Africa, nearly as large as that of all the nations of Europe, six times as great as that of North and South America, and Taou Kwang commands more subjects than any other mortal.

The religious sects of China are chiefly three,—that of Confucius, that of Laou-tsz', or the sect of Taou, and the Buddhists. The first, which is the state religion, is a species of refined infidelity, and is confined chiefly to the officers of government and the literati. It is said in the Four Books, (the Bible of China,) that when one of the disciples of Confucius asked respecting the state of man beyond the grave, he replied, "Since we are unable to know life, how can we know death?" and in another place it is said,—"The sage (Confucius) did not speak of

marvels, exertions of bodily strength, achievements of rebels, *nor of spirits*," on which Choo-foo-tsz remarks, "though it is not wrong to speak of spirits, yet it is not the highest part of reason, nor is it a subject easy 'o be understood, therefore we must not lightly talk about them." The Taou sect are but few in number. Their priests wear their hair on the back of the head, done up in a kind of knot. The worshippers of Buddh compose the vast mass of the people, though this sect is more recent in its origin than either of the others, having been first propagated in China about the time of the destruction of Jerusalem. The number of their temples is great, and their priests, who shave the whole head, are numerous, but their worship is a round of ceremonies and vain repetitions.

Although these three sects are nominally distinct, there is little real difference between them, or rather, the religion of China is a mixture of the whole. The officers of government and the literati pay their devotions alike in the temples of all, imperial gifts are bestowed upon all, and it is not uncommon to see the god of Literature and the Kwan Yin of the Buddhists, enshrined in the Taou temples. The real religion of China, (for there are few who will not laugh at an exposure of the folly of idolatry,) is the worship of deceased ancestors, and most of the devotion they exhibit is in making offerings at the tombs. There are a few Jews, some Moham-medans, and about 300,000 Roman Catholics, chiefly descendants of those who embraced this religion in the reign of Kanghi, when the Jesuits had free access to China, and made many converts. Of the language and religion of the bands of mountaineers who yet live unshackled in some of the Central and Southern provinces, nothing is known.

The language of China is perhaps the most remarkable in the world, for as written, it is understood by educated men all over the empire, but as spoken, it varies in almost every province. The Chinese say that if they go a hundred miles from their native places in any direction they meet a new dialect. These dialects are not merely slight variations from a common standard. They differ so widely that those who speak either of the dialects of Canton, Chaou-chow-foo, Amoy, Fuh-chow-foo, Ningpo, or the provinces of Chih-le and Shensi, cannot understand any of the others. In the Northern provinces, and perhaps in some of the Central and Western ones, the Mandarin or court dialect is generally understood, even by the common people, but in the Southern and Eastern provinces, the case is different. Learned men in all parts of the country understand and often speak the court dialect, but those in the parts just mentioned have to learn it much as we would French or Latin, and they have often such a pronunciation as makes it difficult for the student of the

pure court dialect to understand them. The "Ningpo Mandarin dialect," as it is called by the natives of Ningpo, differs widely in pronunciation from that of Nankin or Peking.

This diversity and frequent change of dialects is a serious obstacle in the way of missionary labour. He who has learned the dialect of Amoy or Canton, cannot come to Ningpo or Shanghai, and preach to the common people, for they would understand him but little better than if he were a Hindu. Nor is the case much better if he learns the Mandarin dialect, for this is not understood by the mass of the people in the parts of the country to which we have access. He might in that case be understood by literary men, but these are a very small part of the people, not one in a hundred, and it is no new truth or discovery, that the wise and the learned are not the first to receive the gospel, and by learning only this dialect, the missionary could but poorly imitate our Blessed Master, who "preached the gospel to the poor." The missionary to the Chinese must generally expect to learn but one dialect, or at the most two or three, and to confine his labours to only a small part of the country, even as already but partially opened to foreigners. True, this can scarcely be called an evil, for here as elsewhere there must be line upon line, and precept upon precept; and by concentration of efforts in a defined field, more will be accomplished than by scattering them over a wide uncertain extent of country. It is also to be borne in mind, that those who speak a particular dialect in China, are generally very many. The pure Ningpo dialect is spoken by probably a million of people, and with some not important variations, by several millions more, so that a person learning even one of the dialects has a wider field before him, than his own personal efforts can ever properly cultivate.

While the *spoken* language is thus frequently changed, the *written* is as remarkably uniform. A book correctly written is intelligible (by scholars) in all parts of the country, and the missionary who by God's blessing is able to write an acceptable tract, can make his voice to be heard in every corner of the land to which the tract can be sent, that is, in multitude of places where he himself can never go. The importance of this fact is great, especially since China is as yet in great measure closed against our personal entrance. It cannot be concealed, however, that the expectations and hopes based by many on this fact are quite too large, and must end in disappointment. The Chinese have been represented as a reading, literary people, and to a certain extent, especially when compared with other heathen people, this is true. But many have applied to China, what can be found only in Christian countries, and have pictured to themselves such scenes as a

labourer perusing a book in the intervals of his work, or a peasant reading to his family, when the labours of the day are over. Such scenes, as far as China is concerned, exist only in imagination. When little was known of China except what was derived from the language of their books representing such scenes as the above, and detailing the lives of men who studied by the light of the glow worm, or the reflection from the snow, or out of a book suspended on the horns of the heifer with which they were ploughing, it was not difficult to entertain such imaginations. A more intimate acquaintance, shows that the truth of the matter is widely different. There are some *learned* men who can read and understand almost any book in their language, but these, like the Scribes and Pharisees of old, have a sovereign contempt for the common people, and for the literature and religion of foreigners. There are many who can read, and can understand their own books when not treating of abstruse subjects. There are still more who can read, but can understand only the characters they have occasion to use in the ordinary routine of their business, while the mass of the nation cannot read or write, nor understand what is read to them, unless it be explained in their native dialect. The question of Philip to the Eunuch, "Understandest thou what thou readest?" is one that we are obliged to ask almost daily, and the answer he received, "How can I, except some man should guide me;" is most expressive of the case of the vast majority of the Chinese. It is by the *oral* preaching of the gospel that our work must be chiefly carried on, and here as in ancient times, "faith must come by hearing."

This representation will be considered discouraging by such as have given to the circulation of religious books, an importance which the Bible and our excellent Catechisms give to the *preaching* of the word. It is however, not the less true, and the sooner the truth is known the better. There is another consideration worthy to be borne in mind in this connection. The written language of China is so difficult, that to become able to write it intelligibly and acceptably is the labour of many years, while the spoken languages, difficult as they are, may be mastered in half the time. This fact, which accounts in a measure for the different representations made concerning the facility of acquiring the language, seems to intimate not obscurely the propriety of seeking to influence the Chinese chiefly by personal and oral intercourse. We would by no means neglect the circulation of religious tracts and the sacred Scriptures. They furnish a valuable auxiliary, even in the present state of Chinese educational acquirements,—and when the time comes for some such modifications or development of the Chinese language as occurred in the languages of Europe in the great

awakening of the human mind three centuries ago, they will form as important means of usefulness here, as they now do in the nations of the West.

So much has appeared of late respecting "the five ports," that it is unnecessary to describe them here. At Canton, with a population estimated at one million of inhabitants, there are stationed Rev. E. C. Bridgman,* D. D., Rev. P. Parker,* M. D., Rev. Dyer Ball, and Mr. J. G. Bridgman, belonging to the American Board C. F. M. Dr. Parker's time is chiefly given to the Hospital, which has been in successful operation for several years. Dr. Bridgman (in the absence of Mr. Williams now on a visit to the United States,) superintends the English printing, and Mr. Ball the Chinese, which is performed chiefly by wooden blocks. There is also a small boarding school of boys connected with this mission, and public preaching in Chinese. The American Baptist Board have stationed here the Rev. J. L. Shuck, Rev. T. L. Devan,* M. D., and Rev. I. J. Roberts. The two former removed from Hong Kong a few months ago, but Mr. Shuck has recently gone to the United States, taking with him his children, whose mother was removed by death in 1844. There is a small Chinese church in connection with this mission, and also one at Hong Kong for those who speak the Tao-ehw dialect, which is under the pastoral care of Rev. W. Dean. During Mr. Dean's temporary absence in the United States, the church is under the care of native Evangelists.

In Hong Kong, the London Missionary Society support Rev. James Legge,* D. D., Rev. James Gillespie, and Benjamin Hobson,* M. B. Dr. Legge and Dr. Hobs in have recently returned to England, on account of ill health. There is a small Chinese church, and a boarding school for boys in connection with this mission. The Morrison Education Society has a flourishing boarding school of some 30 scholars, which it is intended to increase to 50, as soon as suitable buildings can be erected. It is under the care of Rev. S. R. Brown,* and Mr. S. W. Bonney, both of whom are from New England, and meets a liberal support from the foreign community in China.

In Macao, the only missionary is the Rev. A. P. Happer, M. D., of the Board of Foreign Missions of the Presbyterian Church, who has charge of a boarding school containing about 30 boys.

The missionaries at Amoy, a city containing perhaps 150,000 inhabitants, have suffered much from ill health, though less in 1845, than previous years. Rev. D. Abel of the American Board, who first entered this field, returned to

* The persons to whose names a star is affixed are married.

the United States in January, 1845, in such impaired health as to render his return to China more than doubtful. The Rev. E. Doty of the same mission, having recently lost his wife and being himself in feeble health, has also left the place. Mrs. Pohlman has recently died, and Dr. and Mrs. Hepburn, of the Presbyterian Board, have also been obliged to leave the field on account of ill health. These melancholy events leave only the following persons there. Wm. H. Cumming, M. D., unconnected with any missionary society; Rev. W. J. Pohlman, of the American Board; Rev. John Stronach,* and Mr. W. Young* of the London Missionary Society; with Rev. John Lloyd, and Rev. Hugh A. Brown, of the Presbyterian Board. In the midst of their discouragement, the brethren of this station have been cheered with evidences of the spirit of God blessing their labours, and that the seed sown with so many tears (for three wives and three children of missionaries sleep in the mission burying ground at Amoy,) is beginning to bud, and to promise fruit.

At Fuh-chow, the capital of the province of Fuh-keen, there is no missionary. The difficulty of access to the place has rendered its occupation as a missionary station well nigh impracticable, but as the difficulty is now in a measure removed, it is hoped that it will not much longer remain unoccupied.

At Shanghai with a population of perhaps 200,000 there are missionaries from three different societies. The London Missionary Society supports Rev. W. H. Medhurst,* (now the oldest Protestant missionary to the Chinese, having been nearly thirty years in the field.) Rev. W. Fairbrother, recently bereaved of his wife, and W. Lockhart,* physician, who has charge of a hospital. Mr. Medhurst has a printing office, with metallic type (Chinese) in full operation, and prints many Christian tracts which are widely circulated in the neighbouring towns and villages. He also preaches regularly in Chinese to congregations numbering some hundreds of people; two Chinese converts have recently been baptized at this station, by Mr. Medhurst. The English Church Missionary Society supports Rev. T. McClatchie; and the American Episcopal Board, which has made this its chief station in China, supports Rev. W. J. Boone,* Bishop, Rev. R. Graham,* Rev. J. Syle,* and Misses Morss and Jones.

At Ningpo, with a population of 250,000, there are also missionaries of three societies. The American Baptist Board supports D. J. Macgowan,* M. D., who has charge of a hospital. The English Baptist Board has sent Rev. T. H. Hudson, and Rev. Mr. Jarrom* to this field. The former has lately arrived, but the latter will remain during the winter in Hong Kong. There is also a school of Chinese girls with about 20 scholars, under the control and man-

agement of Miss Aldersey, an English lady, unconnected with any society, who has persevered amidst many difficulties in bringing it to its present flourishing condition. It may be considered one of the fullest and most successful experiments of the kind, yet made in China. The Rev. George Smith, of the English Church Missionary Society, was here during part of 1845, but ill health compelled his return to England, and it is uncertain when any others from that Society will occupy his place. The Rev. W. C. Milne of the London Missionary Society has not yet returned from England.

The Presbyterian Board has made this its chief station in China, and supports here, Rev. Messrs. R. Q. Way,* M. D., M. S. Culbertson,* and W. M. Lowrie, with D. B. M'Cartee, M. D., and R. Cole,* printer. At Chusan, distant about 40 miles, is also Rev. A. W. Loomis.*— This mission supports two boarding schools, containing about 30 boys, and a church has been organized containing nine adult members, most of whom are members of the mission families. A printing press, with a complete font of divisible Chinese type is in full operation.

The above enumeration contains the names of forty-two missionaries (of whom ten are absent in their native land,) and twenty three ladies, three of whom have gone home with their husbands. Of the above mentioned missionaries, twenty have arrived in China, within the past three years. On the facts just stated, many remarks might be made, but the thoughtful reader, considering that so many missionaries from different lands and different denominations of Christians, most of them just commencing their missionary career, are thrown together in these mission stations, will see abundant reason to pray that the spirit of forbearance, harmony, perseverance, prudence and prayer may rest upon them all. There are diversities of gifts, and diversities of operations, but it is the same Spirit who worketh in all, and without his influence we shall labour in vain.— Pray for us.

The first missionaries to China, Robert Morrison and William Milne, were Presbyterians, and in a periodical published under their joint supervision in 1819, they expressed their hearty approbation of the form of government and the doctrines of that church, and one of the first translations made by Morrison into Chinese, was the Assembly's Shorter Catechism. The first missionaries from the American churches to China, Messrs Bridgman and Abeel, belong, one to the Congregational, and the other to the Dutch Reformed Churches. It was not till within the last ten years that the Presbyterian Church in the United States, in her organized capacity as a church, undertook to send the gospel to this people. The first notice we find of her intention to establish a mission in China, is in

the Missionary Chronicle of October, 1836, where it occurs in connection with a proposal to make a full experiment of the new method of printing Chinese with divisible metallic type.—The first persons sent out were Rev. John A. Mitchell, and Rev. Robert W. Orr, with Mrs. Orr, who left New York, December 9, 1837, and reached Singapore, April 6, 1838. After an examination of Singapore, Malacca, Penang and Siam, it was determined to make the first station among the Tao-chew emigrants in Singapore, and to the study of this dialect (which is spoken in Chaou-chow, a department in the province of Canton,) the attention of the missionaries was first turned. It was not long before discouragements arose in the way: Mr. Mitchell died Oct. 2, 1838, being less than six months after his arrival, and three days after Mr. and Mrs. Orr buried an infant daughter, and not long after, the health of Mr. Orr began to fail, which eventually led to his return to the U. S. in 1841. The Rev. T. L. M'Bryde, with his wife, reached Singapore July 22, 1840, and J. C. Hepburn, M. D., and wife came to the same place July 12, 1841. Mrs. M'Bryde had suffered much from illness after reaching Singapore, and about this time the health of Mr. M'Bryde began to fail under the influence of the Singapore climate. These circumstances and the fear that Mrs. Hepburn would not endure the climate of Siam, led to the change of Dr. Hepburn's destination from Siam to Singapore, in connection with the Chinese mission. In December 1841, Mr. M'Bryde found it necessary to remove to China, where the colder winters at first promised a restoration to health. Shortly after Mr. Orr's departure, a small Chinese school had been commenced, which was continued by Dr. Hepburn after the departure of Mr. M'Bryde to China, until his own ill health and the providence of God led to its abandonment, the giving up of the station in Singapore, and the final settlement of the mission in China.

The Rev. W. M. Lowrie arrived in Macao, May 27, 1842, where Mr. M'Bryde was then sojourning. After consultation, and some examination of the state of things there and in Hong Kong, it was resolved that the Executive Committee be advised to concentrate all their efforts in China itself, and that Mr. M'Bryde should proceed to Amoy, which at that time offered a favourable station for missionary labour. He accordingly went in June 1842, and Mr. Lowrie having made two unsuccessful attempts to proceed to Singapore, returned to Macao. During this time, the treaty of Nankin opened five ports in China to foreign commerce, and decided the question of the propriety of conducting missionary operations for China in China itself. In consequence of this, and his own ill health, Dr. Hepburn, selling the

missionary property in Singapore, arrived in Macao in June, 1843, and proceeded to Amoy in the fall of the same year. Just before his arrival in Macao, Mr. M'Bryde whose health had entirely failed, left China for his native land.—These various disappointments and changes were deeply discouraging, and tried the faith and patience of those both in China and in the United States, who were endeavouring to effect the settlement of the mission.

In February, 1844, D. B. M'Cartee, M. D., and Mr. and Mrs. Cole, arrived in Macao.—The former speedily proceeded to Ningpo, while the latter, who had brought a printing press and the matrices and apparatus for casting Chinese type, remained in Macao. After several months of labour, the printing office was duly arranged and the difficulties attending every experiment in its first stages being overcome, the press went into full operation. After the experience of a year and a half, it is perhaps not too much to assert that the experiment of printing Chinese with metallic divisible type has proved completely successful. The progress made has exceeded the expectations of its friends, and though still imperfect, it is susceptible of improvements which will increase its facilities for the speedy and cheap production of books. The necessity for this expensive experiment may not be obvious to all, but when the Chinese nation is converted to God, [what Christian doubts that this will be the case?] and millions of copies of His Holy Word are required to supply them, the wisdom and foresight of those who first undertook this scheme, and persevered in it, in the face of opposition and discouragement, will be duly appreciated.*

The Mission in Siam, established shortly after that in Singapore, having been suspended in 1844, Rev. R. Q. Way, M. D., originally destined for the former, arrived in Macao in July, and speedily proceeded to Ningpo. In October, 1844, a reinforcement consisting of Rev. Messrs. Culbertson, Happer, Lloyd and Loomis, with Mrs. Culbertson and Mrs. Loomis, arrived in Macao, and in March, 1845, the Rev. H. A. Brown also arrived. The stations of each of these brethren have been already mentioned, and during the year 1845, they were all at their posts. It is with much regret that we add, that Mrs. Hepburn's health having completely failed, she has been obliged to leave Amoy,

* The press was at first located at Macao. In July, 1845, it was removed to Ningpo. There have been printed, the following works, Gospel of Luke, Acts of the Apostles, Epistle to the Ephesians and a short explanation of the Ten Commandments, The Two Friends, Village Sermons, Imperial Edict respecting Christianity with notes, A tract on Idolatry and Man, A specimen of the Chinese type, and Characters formed by the divisible type,—being nine works and 516 consecutive pages, or 4,072,000 pages in all.

and being too feeble to go alone, her husband has gone with her, and they are now on their way to the United States.

After this sketch, it will not be expected that we should report having done much missionary work. It is now eight years since the first company arrived in Singapore, but such have been the dealings of God's wise providence, that of all our present company but one has been three, and all the others less than two years in China. In this time the language of China is not ordinarily acquired, and till this is done little can be accomplished in the way of direct missionary labour. Three native Chinese have been baptized on a credible profession of faith, two of whom still adorn their profession, though one it is to be feared, has fallen away. A little church has been organized in Ningpo. Three boarding schools are now in operation, containing about 60 scholars. A printing press is in operation, able to throw off as many tracts as we feel disposed to circulate, and we are endeavouring by the influence of example, (which in the whole of a missionary's life is one of his chief means of doing good,) by the distribution of religious books, and by conversation "with stammering lips, and in another tongue," with those around us, to recommend the gospel we profess, and to hold it up "for a witness" to the nation.

To some extent we have experienced the truth of the warning that we must "have tribulation," and "sow in tears." Death early entered and removed a pioneer of the mission. In two families the first born infant was called away: sickness, in some cases acute and prolonged, has been among us. Some of us have been called to buffet the stormy wave, to fear or experience the terrors of shipwreck, and others have been in "perils of robbers." We have seen cherished hopes disappointed, and the seed that seemed to be growing, nipped and blasted in the bud; and we have parted with three of our fellow labourers, whom ill health, (after many months of suffering) has forced to seek the kindlier influence of their native land. In each of these cases, it was not from any desire to leave their work, and "go home," that they went, for it cost them a harder struggle and more sorrow to leave the chosen field of their labours, than it did to leave their native land at first, and only the conviction that God's providence rendered their return necessary, reconciled them to go.

We do not speak of these things in complaint; we have suffered nothing that is unusual or extraordinary in the history of missions. God's ordinary procedure, is to prove the faith of his missionary servants and the churches that send them out, and to humble them in the dust, before he grants them any remarkable success. "The husbandman waiteth for the pres-

cious fruit of the earth, and hath long patience for it." James v. 7. "To the upright, there ariseth light,"—but it arises "in the darkness." Ps. cii. 4. So far from considering the trials and disappointments that have attended this mission to be extraordinary, it is probable that greater sufferings than these are in store, and that the faith of the churches who support us, will be yet more severely tried.

These things are not written despondingly, nor is it asserted that it must be thus, for the God we serve is a Sovereign God, and speaks as he pleases, in the tempest or the still small voice. It is well to remember that "He hath his way in the whirlwind, and the storm, and the clouds are the dust of his feet," but we may not limit Him, nor pry into the things not revealed. "Secret things belong unto the Lord our God, but those things that are revealed belong unto us, and to our children, that we may do them;" and among the things that are revealed, are these—that it is the duty of missionaries to labour faithfully and perseveringly,—the duty of Christian churches to encourage and strengthen those thus labouring, and the privilege of all to believe that in due season we shall reap if we faint not.

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." Ps. cxxvi. 6.

NOTE.—The Chinese sentence on the first page is a translation of Is. xlix : 12. The pronunciation in the "Naikin Mandarin" dialect is as follows :

Shih kan tsze pei, keo tsee yuen te urh lai; yew tung pih te urh che chay, yew tsee se peen te fang urh che chay; ke yew Se-ning te lui che jin yih yew.

In the Ningpo Mandarin dialect it is read :

Sz' kane tsz' pay ch'oh sz' yuen te 'rh lai; yew tung puh te 'rh tsz' tsey, yew sz' se peen te fong 'rh tsz' tsey; ke yew Se-nying te lai tsz' zhin yih yew.

In the Ningpo colloquial dialect it is as follows :

'Ng ta kane kissing nyng, sz' tung yuen-yuen te-fong lai-go. Yew-tih-go-ne tung puh-dacw-ka lai; yew-tih-go-ne tung se-poon-peen-ka lai; keih tung Se-nying te-fong-ka lai-go nyng, yah yew.

To be read from right to left, down the columns.

China : Ningpo Mission.

COMMUNICATION OF THE REV. M. S. CULBERTSON.

Notices of an Excursion from T'ing'hi, Chusan.

This communication is dated at Ningpo, August 30, 1845. It has but recently come to hand, but the accounts of which it is chiefly composed have lost none of their interest by the delay.

. Dr. McCartee and myself, with Mrs. Culbertson, have spent two weeks of the pres-

ent month at Chusan for the sake of the invigorating sea breeze constantly enjoyed there. The numerous islands of the Chusan archipelago which in this vicinity lie closely together, may be reached without difficulty in the Chinese boats, and though sparsely inhabited, so far as I have seen them, would well repay the labours of the missionary in visiting them frequently for the distribution of the scriptures and tracts, and especially for preaching the gospel to the people. This of course cannot be done without much risk to the health, except in cool weather. Dr. McCartee and myself, however, ventured to make a short excursion of this kind, during our visit to Tinghae. Besides the city of Tinghae, there are on the island of Chusan several large villages. We proposed spending a day in visiting one of the largest of them. Accordingly, on Monday morning, the 11th inst., we set off in a small Chinese boat, accompanied by Sze seen sung, Dr. McCartee's teacher, taking with us a supply of books for distribution, such as we thought most useful, or most likely to be understood. Of the Scriptures, we had the gospel of Luke, and the Acts, as published by our own press, with the metallic type. It is to be deeply regretted that we have so little encouragement for the distribution of the pure word of God. The present translation is so imperfect, and so little of it is understood, that even the most learned of the Chinese would hardly be able to glean from a single gospel, if not accompanied with some explanation, a sufficient knowledge of the plan of salvation to enable him to commit his own eternal welfare to the keeping of Jesus. How much less must we expect from those whose only knowledge of the written language consists in shadowy recollections of often meaningless names of characters imprinted on their memory in their school-boy days! We therefore think it better in many cases, perhaps in most cases, to give some tract, giving in a brief space a comprehensive view of some of the most important doctrines of our religion, than to give a portion of scripture. Dr. Milne's tract, "*The Two Friends*," is thought to be one of the best which has yet been written for the Chinese, and we accordingly took with us a plentiful supply of it.

The boat which had been procured for us was not one of the best of its class. It was manned by three men, including the captain. Its round covering of boards shielded us from the heat of the sun as well as the coverings of bamboo matting ordinarily used, but it was so low that it prevented us not only from standing, but from sitting upright, so that we were under the necessity of lying down, in order to escape from the burning heat of the sun. Fortunately we had brought a few bed clothes, expecting to spend the night on board, so that we were not dissatisfied much with our accommodations. A strong

tide was running against us, but with the favour of a good breeze we were enabled to make some progress. We passed along under the southern shore of the large island of Chusan. The general aspect of the island appears to be hilly, the hills being separated by rich and well-cultivated valleys, with here and there a fertile plain. Sometimes the mountains rose abruptly from the water's edge, their barren rocky surface and steep ascent forbidding the labours of the husbandman; but more frequently the ascent was gradual and the surface smooth; and the cultivated patches which adorned their sides and sometimes their summits at the height of four or five hundred feet above the water, told us of the patient industry of the cultivators of the soil. Notwithstanding the teeming population, there is not in China a famine of bread nor of a thirst for water; but there is a famine more awful and more fatal—a famine of hearing the words of the Lord. Not unfrequently between the water and the mountains was a plain of a mile or more in width, covered with paddy fields and fields of millet, which, as it grows, very much resembles Indian corn. Numerous little hillocks extending for miles along the shore, and large numbers of workmen engaged in their labours, or sitting in long lines on the shore taking their rest, indicated the extent of the manufacture of salt.

About noon we arrived at Sinkeamun, and drew up our little boat alongside of a walled embankment, which answered the purpose of a dock. Landed and walked through the village, without attracting any particular notice. It is built almost entirely on one street, and may contain a thousand inhabitants. On a hill back of the village, stands a temple which was occupied by the officers of a small detachment of English troops, until recently stationed here. This we entered, and found a beautiful court, delightfully shaded by several large trees. The walls of the building were a good deal dilapidated by the rude hands of the foreign "barbarians," but some tolerably well executed pictures painted on the white wall over the gateway of the court, showed that it had been regarded as a place of some importance. The idols had been cast down, and the poor villagers were left like Micah, of Mount Ephraim, to bewail their loss. In a short time a number of persons came in to see the strangers, and we commenced our work of distribution and conversation. It is worse than useless to distribute books at random among a crowd of Chinese, for the number of readers, at least of those who read intelligently, as is now beginning to be generally understood, is very small. We therefore took pains to ascertain who of our visitors were readers, and gave our books to them only, though they were all anxious enough to receive them. Some who told us they could read, proved on trial to be ignorant of half the characters, and some, of nine-tenths

of them. They were willing, and apparently glad, to hear what we had to say to them, and assented to all that was said without hesitation, laughing heartily at the helplessness of their wooden gods, of which we reminded them by pointing to the dilapidated walls of their forsaken temple, which they were not able to defend, and to their empty seats, in which they could not maintain themselves. Having an audience of twenty or thirty persons, Dr. McC. made a few remarks on the folly of idolatry and explanatory of the object for which we have come to reside among them, and was listened to with respectful attention. In returning through the village we visited the shops and stores, and gave books to all the readers we could find. In distributing, however, even to readers, we can hardly hope for any immediate fruit. It is a work of faith, and our only encouragement is derived from the Lord's promise—"cast thy bread upon the waters, and thou shalt find it after many days." It is well for us to be forced in this way to feel our weakness, that we may learn to depend with more simplicity upon the blessing of the Spirit, and to pray more earnestly for his all-subduing and enlightening influences. After returning to our boat, we had a number of applications for books by those who could, and some who could not read. One little fellow came and begged most earnestly for a book.—We told him he could not read. He said he had been at school and could read a little, but his father understood the character. We told him to go and bring his father, that we might see if he had told the truth. In a short time he returned to us, bringing his father to second his application, and was rewarded for his perseverance with a tract.

We had now accomplished all, little as it was, that could be done on a hasty visit. Having still a considerable portion of the day before us, we determined to extend our tour to Pootoo, which we were told was but five miles distant. After a pleasant sail among numerous islands, some of which appeared to be cultivated to a limited extent, while others were rocky and barren, we arrived at the island towards evening. Our attention was first attracted by a beautiful walk, winding round the side of the hill, which rose abruptly from the shore. It was paved with large flag stones, and adorned with a broad gateway newly decorated with gay paintings, executed with ordinary Chinese skill and taste. Proceeding along this walk, we presently arrived at a large gate, which, by an inscription over it, claimed for itself this high prerogative, that whoever entered it was rendered a holy man. This simple assertion has doubtless deceived not a few of the willing victims of Satan's devices, given up to strong delusion to believe a lie; for like some not less absurd claims made in the name of Christianity, the naked assertion is

sufficient to convince such as are willing to believe. Passing through this and crossing a court, we entered the temple, and soon felt that instead of being on holy ground, we were literally in the place "where Satan's seat is." Some newly painted and gilded idols showed but too plainly that Satan still asserts his power and maintains his reign here, as he has for ages. A few lazy priests came out to look at us, while their brethren continued busily at work preparing their evening meal. The style of the buildings and general want of neatness and order, showed that we were in one of the inferior temples; and being told that there was another temple at the distance of three "*lee*"—or about one mile—after distributing a few books, we hastened to depart. First, however, we observed that there appeared to be very little reverence, on the part of the priests, for their gods; for entering one of the large halls in which there were a number of idols, we found it occupied as a store room for the rice which had just been brought in from the fields, and the floor was almost entirely occupied with large baskets full of rice for the consumption of the priests.

Leaving this, we continued our walk, and to our surprise found that the stone pavement was laid with great care, the whole distance to the other temple; and what rendered it still more beautiful and pleasant, was lined the greater part of the way with large trees, whose thick foliage protected us effectually from the rays of the sun. On the summit of the hill was a substantially built "*liang ding*," or rest house, which was provided with seats for the convenience of those who were wearied with the ascent of the hill. Looking from this elevation, we beheld on one side innumerable islands scattered in every direction, some lying just beneath us, and exhibiting all their inequalities, and others just disappearing in the distance. On the other side we looked down into a valley covered with a rich vegetation, and adorned with bamboo groves. At the foot of the descent was a collection of buildings, in the midst of which we at once recognised the temple. Many of the rocks around were covered with inscriptions, most of which were nearly defaced by the action of the weather. On one, we observed an inscription in the Sanscrit character.

Having descended into the valley, we entered the precincts of the temple by a small room, walled on two sides, in the centre of which stood an immense tablet of tolerably white marble, covered with characters. Leaving this, we passed a stone bridge, having on our right a pool of an acre in extent, which was completely covered with water lilies of immense size, the leaves being by accurate measurement eleven feet in circumference. Passing thence through one of the sacred buildings, we entered a large court, on the opposite side of which was the principal

temple. On our right was a little village full of inhabitants, consisting of the servants of the priests, with their families. Here we heard the sound of voices chaunting, proceeding from the great temple, and on entering it, found the priests engaged at their evening devotions. I had witnessed the worship of the temples before, but it was not attended with so much ceremony, and had never before made so deep an impression on my mind. I felt as if I were in the immediate presence of the great Adversary, and it seemed as if he were himself guiding the every movement of his deceived and deceiving victims, as they prostrated themselves before their idol. Yet there was something imposing in the scene. There stood fourteen priests, arranged regularly, seven on each side of the incense altar, erect, motionless, with clasped hands and downcast eyes, their shaven heads and long flowing gray robes adding still more to the solemnity of their appearance. The low and solemn tones, too, of the slowly moving chant which they were singing, might have awakened solemn emotions, and called away the thoughts from worldly and trifling objects. It was to me indeed an awful sound, for the words of the Apostle were ringing in my ears—"The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." Three priests kept time with the music, one by beating on an immense drum, another on a large iron vessel, and another on a hollow ball of wood. After chaunting for a short time, they knelt upon small, low stools, covered with straw mats, and bowed themselves before the idol,—an image of Boodh of colossal dimensions,—at the same time striking their foreheads either against the stone pavement or the stools. Then rising, they faced towards each other, and stood chaunting very slowly some sentences, which probably were Sanscrit, increasing the rapidity of the music until it became very fast, and then gradually diminishing it until they returned to the measure with which they commenced. In the mean time, however, some of the number could not restrain their curiosity, and even while chaunting and counting their beads, left their places and came to ask us for some books. The whole service forcibly reminded me of scenes which I have witnessed in the chapels of the Papists. The shaven heads of the priests, their long robes, their mock solemnity, their frequent prostrations, their chauntings, their beads, yes, and their idol too, all suggested their types, or their antetypes, in the apostate church.

Our next visit was to the belfry, which is a distinct building. The bell is large and has a good tone, but is not an object of curiosity. It is rung by striking it with a heavy block of wood, swung near it by ropes.

This, it is believed, is the largest temple on the island. The whole number of temples is stated

to be thirty-eight. The number of priests, who come from all parts of the empire, may have been several hundred, but probably is not at present over one hundred. The whole island is in possession of the priests, and as they are at some pains to adorn it, allowing the trees to attain their maturity, it affords more beautiful scenery and a greater appearance of exuberant vegetation than any thing I have yet seen in China. The hills and the green trees have ever been the chosen seats of idolatry. The fairest portions of the earth, upon which the God of Heaven has strewed his gifts most bountifully, are those which Satan loves to appropriate to himself. God grant that the hills and the groves and the temples of China may soon resound with the praises of Jehovah.

China : Amoy Mission.

EXTRACTS FROM A LETTER OF THE REV. JOHN LLOYD.

Writing on the 19th of March last, Mr. Lloyd thus speaks of the labours performed by the missionaries of different Societies at Amoy.

There has been a great deal of direct mission labour performed this winter in Amoy. On Sabbath three places of worship are open. Five Sabbath services are held in them. During other days of the week services are held in two of them. In Mr. P.'s house a daily afternoon service is held. When he is absent, I sometimes attend his service; not to conduct it, but to superintend it. His teacher reads a chapter, and makes a few remarks, and one of the native converts closes the meeting with prayer. After which I distribute tracts to those who can read. On Thursdays we have a Chinese Bible class. On the first Monday of the month a Chinese monthly concert, and on Tuesdays a female meeting. This female meeting is becoming quite interesting. At first but eight or ten attended; now forty or fifty are present, of whom twenty-five or thirty are adult females. Mrs. Y., of the London Missionary Society, exerts herself in behalf of this meeting. If we had some other pious, warm-hearted female missionaries here, who could speak the language, an incalculable amount of good might be accomplished among the female population. Mrs. Y. visits much among them, and is everywhere gladly received. Though females are better treated in China than in some other heathen lands, yet as elsewhere they are kept confined to a considerable extent among the higher classes. In consequence of this, none but female missionaries ever obtain access to them. Mrs. Y., in her visits, invites these females to come and visit her. Many of them do so, espe-

cially on the day of meeting. In the distribution of tracts also much has been done this last winter: almost every evening we went out into the houses and streets of the city with tracts; some of us going in one direction and some in another, so that we have reached most parts of the city.

We find the proportion of intelligent readers to be small compared with the whole population. The more I become acquainted with this people, the more I am convinced that we can only reach them by the living voice. . . .

One of the old men mentioned above, [two men of whose piety a good opinion was entertained,] has a young daughter, whom he was anxious to have educated in a Christian way. His wife at first agreed to a proposal he made her; of giving the child to Mrs. Y. This was considered a favourable opportunity of commencing a female school, and so Mrs. Y. took the child. But in a few days after the mother came crying after her daughter, and made so much ado about her that it was concluded best to give her back. It seems that all the woman's neighbours had excited her to this, telling her that her child would be carried to England, &c. The father of the child meets with much persecution among his neighbours. They call him an old fool, and other unpleasant names, because he has joined himself to the foreigners. We must expect such opposition. On the whole, I think we have very much encouragement to labour here. I feel discouraged sometimes when I look at the vast crowds of pagans in this land; when I see their degradation and ignorance; and when I find their language so hard of acquisition; but generally I feel greatly encouraged, and I hope the Lord has much people in this city. The missionaries here have concluded to address an appeal to Christians in America and England for additional men to be sent to this place.

France.

EXTRACTS FROM THE ANNUAL REPORT OF THE
FRENCH EVANGELICAL SOCIETY: 1846.

Translated for the Missionary Chronicle.

A striking instance of hopeful conversion.

"Some days ago," writes a pastor at Sens, "I arrived at St. M., having walked till I was completely tired out—the rain falling in torrents part of the way. My thoughts, too, were far from cheering: for since I began to preach the gospel in this commune, I had not yet seen a single heart really touched by the grace of God. Just as I came in sight of the first houses of the village, I saw a man coming towards me, his face radiant with joy: he came to tell me of the unspeakable happiness which he had now for some

time tasted. I shall never forget that scene, and the deep emotion it awakened in my heart.— That dear friend was unable to find language to express that which had passed in his soul, but the joy of pardon was discovered in all that he said. I had no recollection of his features; I had never observed him, nor spoken to him in particular. But he had heard the preaching of the gospel two or three times, and had afterwards borne in mind what he heard during two months that he was absent. In this time, while at his occupation in the woods of Aube, the work of God was accomplished in his heart. 'You see, Monsieur, your words were in my heart, and I carried them along with me. I carefully calculated each time that you would be at St. M., and when the hour arrived I would say to myself, now Mr. B. is setting his foot in the house of meeting. I have lived like a brute during twenty years, but now,—if you could only know how happy I am. I am no longer afraid of death.' I assure you, when I heard these words I forgot my fatigue. I soon reached my lodgings; and the first thing I did was to write down the account of this interview, with thanksgiving to God, for a moment which is one of the sweetest in my life. What encouragement, dear friends, for us to engage in preaching the word! How many grains of that seed may the Lord have made thus to spring up in solitude, the fruit of which shall be seen only when we meet in heaven around the throne of God! The conversion of this man is the subject of general remark at St. M. 'As to him,' they say, 'he is converted in good earnest, just as you would have him to be. Every moment he gets, he is reading his Bible.'"

General study of the Scriptures in a District lately supplied with a Pastor.

We cite some portions of a report made to the Committee by a pastor, in a place where preaching has been established not more than eighteen months.

"At my arrival, there was not a single copy of the Bible to be found in the whole commune; many vices were common among the people; the greater part of the children were left to themselves, to grow up without instruction. Knowing these facts, it is impossible to deny that a good work has been begun, and, under the blessing of God, continues. For our part, one thing we know, that since these people have received the gospel, they are becoming better. Is it not encouraging to every one who knows the happy influence which the Bible exerts upon those who read it, to meet with it in all the houses in this parish, and to be consulted daily on portions of that holy book which have perplexed the readers? The meetings in which questions of this nature are proposed to me become more and more interesting. It can be seen that the

word is read with serious attention. The other day, in one of our meetings, a man asked me to explain the 44th verse of the 21st chapter of St. Matthew; and as I showed the unhappy lot of him on whom that stone should fall, the profound stillness and solemnity with which they listened, proved that my hearers understood what was told them, and earnestly desired that they might not be of the number of those whom that stone should crush by its fall.

"Men, women, and even children, have questions to ask, which prove that they read their Bible attentively, and that the reading is followed by good results. Many have been troubled in conscience, and I am sometimes asked by them how it is that notwithstanding their desire to serve the Lord, they still commit the sin they hate. Public worship is always attended with great regularity. Services may be held here as often as you please; you are always sure of having plenty of hearers.

"We thought it right to make known to the inhabitants the financial position of your Committee; and at once very many manifested a wish to do in return something for the Society which has done so much for them. You already know that the people of this parish are not wealthy; it is therefore little enough that they can send you. Yet they beg you to receive their offering as a mark of attachment to your Society, and of grateful acknowledgment to you whose goodness has for two years supplied to them the preaching of the gospel."

Fruitless efforts of the Romanists to reclaim a Convert.

We read the following in another letter:

"A woman, who, at the time of my first conversations with her understood absolutely nothing of what was told her about the gospel, was seized by a very severe illness. Forthwith, all those who, with bitter regret, had seen her renounce the religious ceremonies to which she had been devoted with extraordinary zeal, gathered around her. They began by offering to provide her, free of charge, with a certain blessed syrup, which they assured her would have a wonderful efficacy. "Thank you," she replied; "thanks be to God, I have wherewith to supply every thing that is necessary for me: besides, I am sure that if the Lord wishes to restore my health, no one but himself can bless the means used for that purpose." They returned to the charge: they spoke to her of confession, and told her the joy it would give them to bring her the good God, (i. e. mass,) if she would perform that indispensable duty, (confession,) first. "Thank you for your good intentions," answered the sick woman again; "but I have already made confession of all my sins to God, and I know that he is merciful and able to forgive

them, because I rely firmly upon the merits of the Saviour. As to what you say about bringing me the good God, be assured there is not a man on earth who can do any such thing; for it is he who carries us, and sustains us, and we all are in the greatest need of him."

Many converted Romanists employed in the work of Evangelization. The word of God the great means of promoting this work.

* * * * Of those now actively engaged in preaching the gospel, the proportion drawn from the population recently evangelized grows larger every year. We know, for example, that one Society, which has employed one hundred and ten colporteurs during the year, counts among these one hundred and two who were formerly Roman Catholics, and have been brought to embrace their humble but useful vocation by reading the Holy Scriptures, given to them by other colporteurs.

If our hearts are full of hope in relation to the religious movements of which we have spoken, it is because they are sustained and spread by this same instrumentality, the distribution of our holy books, and the faithful preaching of the truths they contain. As you must have noticed, all the agents of our Society, in their statements, have taken care to let it be seen that the word of God, and not the word of man, has caused such successful results. This is the ground of their rejoicing, as it was to a friend who was returning in the winter from a long tour of preaching. Late one evening, when the weather was very stormy, he saw by the roadside, to his great surprise, and contrary to the custom of that region, a house in which the inmates were still awake. Soon the sound of a loud voice reached the place where he was passing in the road. A few steps farther he saw, through a window opening upon the road, a family grouped around one of its members, who, with the Bible in his hand, was reading what each seemed to listen to with interest and pleasure. This sight was the greatest encouragement which the Lord could have given him, and made him completely forget the troublesome and laborious places he had met with in his missionary tour.

Answer to an objection: remarkable renunciation of Romanism.

In reply to an objection, that results of this description, occurring to so large an extent as has been intimated, must have brought in their train a degree of excitement that would disturb the peace of the country, the Report furnishes abundant evidence to the contrary. Among the rest is given—

"One word more, or rather a fact, showing that, thanks to the good influence exerted by

our fellow-laborers on their converts, these avoid that ostentation which is prompted by a sectarian spirit, and content themselves with declaring in private the resolutions they have taken to walk after the truth.

"The first day of the year," writes a minister of the gospel, "a person came up to me as I descended the steps of the pulpit, and placed a small package in my hands, saying in a tone of emotion, 'Here is a Christmas-box: God grant you may receive many such.'" As soon as I was by myself, I opened the mysterious bundle. It contained, 1st, a very large string of beads, or rosary; 2d, two tickets of membership in the Association of the Sacred Hearts;* 3d, an old

[* The Society of the Sacred Hearts has its members in our own country. The following notices of this Institution will doubtless be read with interest.

"A majority of the women of all classes, whom I encountered in Savoy, had metal hearts hung round their necks; sometimes of silver, but more frequently of brass or gilt, or possibly gold. The perpetual recurrence of these induced me to inquire why they were so common; and why of so singular a fancy, and all alike. The explanation filled me with sorrow, and afforded another proof of the growing idolatry of the popish sect. It seems that a certain sister somebody at Paris, towards the end of the seventeenth century, pretended to have a miraculous sight of the Saviour vouchsafed to her; and that he exhibited to her his human heart, crowned with thorns, supporting a cross, and resting on a throne of flames. Amongst much else, he informed her that it was his will that all mankind should worship under this symbol the hearts of himself and the Virgin Mary; and that she had been selected as the special instrument to establish and propagate this new and favourite worship, to which the title of *Adoration of the Sacred Heart* was given. With some trouble the matter got footing among the faithful. Presently Popes approved and Doctors favoured it. But it went on slowly, till the Jesuits, during the period of their suppression, about a century after the origin of this superstition, laid hold of it as an instrument to save themselves, and unite their party during their disgrace in the papal sect. At present, it is perhaps of all the subordinate superstitions of Romanism, the most widely diffused. It consists in a periodical series of worship to the human hearts of Jesus and Mary; rendered at a fixed hour of every day by all who belong to the Association: in addition to which, a fixed day of every week, one of every month, and one of every year, is a sort of special day of worship: and still farther the day of the birth of the worshipper, and that on which he or she joined the fraternity, are kept as peculiarly sacred. When a member gives his adhesion to the body, some trinket or similar thing is presented to him, with his name, age, and the day and hour when he joined the body inscribed on it. This is required to be worn in some conspicuous manner, so that the fraternity may be universally known to each other. In Savoy, the metal hearts of which I have spoken, are the badges of the female members; and the extent of the order may be conjectured from what I have already said of the perpetual recurrence of the signal. The object of the Association is simple and unique; it is the *universal re-establishment of the Roman Catholic religion*. . . . At no period have

relic-case, containing fifteen relics of different saints; 4th, a letter, in which I read as follows: "Why should I delay to obey the call of God? From this day, I renounce the Romish Church in order to join the church of the Lord. I firmly believe that Jesus is the only mediator and saviour, and that whosoever believeth on him hath eternal life. I give up to the minister of the Lord, who first preached his word in my hearing, the objects of my superstitious reverence, and now I am set free from the chains which bound me. * * * I have not been constrained by any one to do as I am doing. I have made up my mind freely and voluntarily, after a length of time, and much reflection upon the gospel. But the work is not of me, but of God."

Number of labourers employed in the last year.

—Review of the Society's labours for thirteen years.

During the present year, the Evangelical Society of France has employed thirty-five ministers of the gospel,—two of whom are placed at the head of our Normal Schools, and are aided by two females, who take part with them in their direction, an assistant-director in one of the Establishments: twenty-four Evangelists, or colporteurs: thirty-one male and female teachers. It has, moreover, provided the expenses of supporting thirty-three male and twenty-six female pupils, all educating for teachers. The whole number of persons in the service of the Society is greater than at any previous time; it amounts to one hundred and fifty-two, either engaged in the field of the harvest, or preparing to enter speedily. . . .

. . . Listen yet once more, Messieurs, and judge for yourselves, if there is ground to be troubled for the prospects of the Evangelical Society of France.

During the thirteen years of its existence, the total of its receipts amounts to more than 1,242,200 francs, (\$248,440.) and that of its expenditures to more than 1,261,900 francs, (\$252,380.) In this period of time it has sent into the field one hundred and ninety-nine evangelists, having different functions, and it has provided for the support of one hundred and three pupils, destined for various callings. In the course of these thirteen years it has caused the gospel in all its purity to be preached to thousands and thou-

they perfected an organization better fitted for such attempts, (the extermination of Protestants, even by massacre if necessary,) or more widely diffused among the lower classes, than the *Devotion of the Sacred Heart*. How far the apprehension should be allayed by the fact, that the Jesuits are the prime agents of this conspiracy against mankind, can be best decided by those states from whose territories they have been so repeatedly expelled for their crimes."

Memoranda of Foreign Travel, by Robert J. Breckinridge, D.D., pp. 232, 233.]

sands of persons, who, without its agency, would perhaps never have heard it at all. More than that, each of these thirteen years has been marked by awakenings more or less extensive, and by real conversions of which God alone knows the number, and which have been subjects of joy in heaven. Such a work, Messieurs, is deeply, firmly seated; it has for its immovable foundation the blessing from on high. Away, then, with all fear for its progress, which would be nothing else but unbelief! Let us cast behind us every secondary consideration, that would keep us for ever so short a time from entering heartily into this excellent work, this work approved of the Lord. Let us take advantage of the glorious privilege it offers to us, of being workers together with our God; active, persevering labourers, who compass the work with their prayers, and enrich it with offerings that are both liberal, and proportional to its wants. So let us do, Messieurs, calling to mind this promise, "Prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive."

For the Missionary Chronicle.

RECOLLECTIONS OF A MISSIONARY.

NO. I.

—It was a very hot day in August, 184—, and I was lying on a couch suffering from debility induced by the heat of a tropical summer. While thus reclining, the physician of the place, a serious and moral man, but at that time making no professions of piety, called to see me. He said he had a patient recently brought from a neighbouring city, and dangerously ill of a disease at that time prevailing, who expressed a wish to see an evangelical clergyman; and that he, (the physician,) would be much pleased if I would call on him. I went immediately, and on being shown into the sick room, found a young looking man, who held out his hand and expressed much gratification that I had called. His bible was lying on a chair at his bedside, and it was not many minutes before he had told me fully and frankly his state and feelings. He was the son of a pious man, who had done much for the cause of missions in his own land. He himself had united with the church in his youth, and for several years maintained a fair character, and thought himself a Christian. Of late however, and especially since coming to this heathen land, he had greatly backslidden, and as he said, had so far forgotten his profession as to fall into open sin. While in this state he was attacked with a disease which had already proved fatal to several persons; and though there was at first nothing very alarming

in his own case, yet it had aroused him to think on his ways, and the Spirit of God seemed to have brought his sins strongly to his remembrance.

When I saw him he was in great distress, fearing lest he had committed the unpardonable sin, and that there could be no hope for him. A few minutes' conversation showed that the instructions of his excellent father had sunk deep into his heart, and that he was tolerably well acquainted with the doctrines of religion, so that it was an easy and a pleasant duty to give him the instructions his case required. Doubtless there are those in our days who commit a sin for which there is no repentance, and for which we are not commanded to pray; but there was no evidence that such was his case, and on this point his mind was relieved. He feared, however, that he was not one of the elect, —could there be hope for him? I told him my belief in the doctrine of election was as firm as my belief in my own existence, but God's secret decrees were not the rule of our faith and practice. Repent and believe, and be saved; let him make his calling sure, and the question of his election need not trouble his mind. To this he freely assented, and then with tears in his eyes, and the utmost earnestness asked if I thought it possible God could or would forgive so vile a backslider as himself. Taking up his bible, I opened it at the beautiful passage in the fourteenth chapter of Hosea: "Take with you words and turn unto the Lord: say unto him, Take away all iniquity, and receive us graciously, &c." and read and explained the whole chapter. Never did it appear so rich and precious to my own soul, and the sick man heard it with entranced attention. When it was finished, he exclaimed, "What precious words those are! Will you not pry with me?" After prayer, and a little further conversation I left him, promising to see him again in the evening.

About sunset I called again, and found his disorder making rapid progress, so that occasionally he seemed to be wandering in mind. But his thoughts were on his soul's concerns, and towards Christ; his mind was calmer than when I first saw him, and though he expressed much fear of death, yet he seemed to apprehend fully that the grace of Christ was his only refuge, and I could not but hope that his faith was fixed on the Saviour; and with a mind much lightened in regard to him, I returned to my room. The exposure and exertions of the day in my weak state were too much for me, and a sleepless night left me with but little strength in the morning. As the day proved stormy, it seemed imprudent to venture out, and accordingly I wrote a note to the physician, requesting him to inform me if his patient should wish for me, as otherwise I could scarcely leave the house. The kind-hearted physician himself

had some conversation with him, and finding him (in the intervals of his delirium,) to be much more peaceful, and apparently hopeful, did not send for me. He died in the night, and when I called early the next morning I found him laid out, with an expression of countenance like one who had gone in peace.

Among strangers, we buried him in a stranger's grave; for excepting the physician and myself, there were none in the place who knew him. He had but recently arrived in this country, and as we found in a day or two after, his partner died of the same disease on the same day.

Soon after his death I wrote to his mother (his father being dead) an account of his last moments, and of the hope I had that "the root of the matter was found in him." Several months passed away, and amidst other events the above was almost forgotten, when one day a small package from a distant land came into

my hands. It contained a beautiful copy of the memoir of Mr. Cheyne, and a note breathing "the most heartfelt gratitude," and the assurance of "earnest and constant prayer for my welfare." For some reason unknown to me, the writer wished to be unknown; but I could not avoid associating her, (for it was a lady's hand,) with the person spoken of above. Is it not true that bread cast upon the waters is found after many days—and that often in a way not anticipated? The parents of that young man "bestowed much labour" in forwarding the cause of missions, and the dying hours of their son were cheered and consoled in a strange land by a missionary of a different country, and a different denomination. I went in weakness to visit him, without a thought of reward, but how often has the thought cheered me since, that in a distant land there is one (or more) whom I have never seen, whose fervent prayers are offered up on my behalf.

Miscellaneous.

THE PRESENT MISSIONARY ASPECT OF INDIA.

The Rev. Daniel Wilson, D. D., the Church of England Bishop of Calcutta, in a sermon preached in England in May last, presented a striking view of the missionary field in India. We copy the following extract from the Church Missionary Gleaner.

If ever there was a field *white for the harvest*, it is British India; and if ever there was a moment, a critical moment, for new and unwonted efforts in gathering in the precious produce, it is the present.

1. Every thing that the blessed Fathers of this Society at home, and the devoted Ministers and Missionaries who began the work in India—Swartz, Gericke, Brown, Martyn, Thomson—have hoped for, in the way of facilities for the enterprise, is now afforded us.

2. Consider the extent of the regions placed under our rule—2000 miles of latitude, from Singapore to the Himalayahs, and almost as many of longitude, from the Burrampooter to the Indus.

I am the furthest possible from undervaluing any of the scenes of your labours. But when new and enlarged exertions are to be made, I ask what is the relative number of the population around your other missions compared with that of India? about one million and a half to one hundred and thirty millions. But suppose

it to be two or three millions, India surpasses it more than forty times.

3. [This paragraph describes the Hindus as not only the fellow-sinners, but the fellow-subjects of his audience.]

4. The population of India is, also, not generally in a state of savage fierceness dangerous to the missionary; but is a mild, intelligent, in some parts a reading, and in all, to a certain degree, a civilized and approachable people—knowing little, and caring little, for the theory of their own religion, and passive, rather than hostile, to the instructions we give them of our own.

5. The British Laws and British Government afford entire safety to the peaceful missionary in his holy labours. The security of person and property enjoyed under the Ægis of our power, with the righteousness and benevolence of our rule, and our fidelity to our treaties and engagements, have placed our reputation on the highest pinnacle; and are acknowledged to stand in contrast with the tyranny and misery of the 3000 years of the Hindu, and the 600, yet more disastrous, of the Mahomedan domination.

6. Education, however imperfect in the government schools, has been making its rapid way for the last thirty or forty years, and has tended to dig up the foundations of Hinduism. Our missionary schools have been also at work, and

laid Christianity as the basis of Instruction. The native mind is awakening to curiosity as to British character, learning, and religion. An outburst of inquiry is beginning. India is in a state of transition from a prostrate, timid, slavish apathy, to thought, activity, enterprise.

7. Two measures of the present noble Governor-General have augmented those facilities of mission work, which Lord W. C. Bentinck so wisely began fifteen years since. Public employments are to be conferred on natives with reference to their education and moral character; and a preference given to those who have distinguished themselves in Institutions, supported as well by the government as by private individuals and societies. This is one measure. The second is, That no person is to incur loss of property, or civil privileges, upon embracing Christianity. Both are big with immense results.

8. The rapidity of the transit between England and India is a point of great importance, of greater than can be well imagined. Dr. Buchanan dwelt much on the extreme difficulty on this point in his time; and proposed that ships should be chartered by our Society for the express purpose of facilitating conveyance. Steam communication does this. It is probably next in its consequences to the invention of printing. The most distant countries are now united by the very seas and oceans which formerly separated them.

9. India, moreover, like Palestine at the promulgation of Christianity, and like Rome at the fall of the Western Empire, is the centre for eastern missions. China on the one side, and Caubul, Persia, and Arabia, on the other, already look to her with admiration as the bright spot of military glory and commercial power.

10. A time of profound peace, like that at our Lord's birth in the Roman Empire under the Emperor Augustus, seems now come, and to promise a long and permanent tranquillity for the Christian Teacher.

11. The signal blessings of Almighty God in the late glorious and almost unexampled victories on the Sutlej, and in the moderation, wisdom, and Christian piety which followed them, have re-echoed from one end of Hindoostan to the other, and penetrated the natives with a deep feeling of veneration and awe for the British name.

12. A marked and suitable THANK-OFFERING from Britain is what the God of her mercies demands—and with that a TRESPASS-OFFERING for our past neglect and torpor. Nor can we otherwise expect the continuance of the Divine favour.

13. Even the infidel, overshadowed in this Protestant country by Christian influence, acknowledges the hand of the Almighty. He admits that it is not for miserable self, nor the

gratification of a low ambition, that we have been put in possession of the greatest empire ever entrusted to a western sceptre. He avows that our dominion should be directed to the benefit of the vast native population. He tells you, and tells you truly, that the Portuguese, the Dutch, the French, failed in their highest duties; and that England is now put upon her trial in the eyes of the whole civilized world.

And shall we, who are Christians, not act, at such a moment as this, on the high and ennobling principles of a religion founded on the inconceivable love of God our Heavenly Father, and the effusion of the most precious blood of the Lamb, and the very spirit of which is dissemination and diffusion?

And yet we are inert. The immense number of families enriched by India are asleep. The spiritual church shrinks back. Selfishness lays its icy hand on the warm seat of life. The mother starts at the thought of parting with her beloved son. The kindred interpose between Christ and the *testimony to His blood* before the nations. Our universities and colleges refuse the flower of their students.

Other scenes of duty are instantly supplied with candidates. The doors of those who have to dispose of civil or military stations, in the same country, with the same climate, and greater danger to health, are crowded with eager applicants. But when the *blood of the Lamb*, and the *word of testimony*, and the salvation of the Hindoo, are concerned, then the domestic affections begin for the first time to be disturbed, and difficulties and heartlessness obstruct the way.

CONVERSION OF A YOUNG BRAHMAN IN SOUTH INDIA.

The Rev. Mr. Drew, of the London Missionary Society, is the writer of the following narrative.

The first acquaintance of this young man with Christians was brought about by some of his relations, who were employed under the late excellent Mr. Rhenius. At their instance, he gave Devadasan the situation of a schoolmaster. His mind was then totally sunk in the darkness of heathenism; but, in order to keep his situation, he went with the other schoolmasters, although with much secret disgust, to listen to the weekly exposition of Scripture. From his inattention and aversion of mind, he understood nothing of the exposition. It seemed to him as though he had been addressed in a foreign tongue. Mr. Rhenius observing this, and his inability to answer his questions, said to him, "Your heart is as hard as a pillar of stone." At this time he was in the habit of repeating the name of Siva

6,250 times, and the name of Rama 12,500 times in a day, so obedient was he in the service of Satan. He reaped its appropriate fruit in utter darkness of mind. He had been from his youth a devoted adherent of the superstitions of his country, and made a pilgrimage to Conjeveram, near Madras, and other *holy* places, as they are called.

The manner of his deliverance from the vain repetition of the names of his gods is remarkable. The agent in this good work was a Brahman of his acquaintance—an idolater; but he had renounced this practice, and pointed out its folly to Devadasan, from the writings of some of the Hindu sages. After this he read several Christian books and tracts, which gave him still further light. His mind once aroused, he began to understand the meaning of the Scriptures which he read to his boys, and the expositions which he heard. He then resolved to discontinue, as a useless and sinful thing, the Sandiya Vandanam, or daily brahmanical prayers, and began to offer prayers to God. He told me, that, as soon as he did this, it was marvellous to him how his light increased. His heathen feelings, however, still clung to him, and he continued to bathe on returning from the weekly exposition, and go with wet clothes to his house, in order to wash away any defilement he might have contracted from the touch of those of an inferior and impure caste. He had not mentioned his new views to any of his friends, and sometimes used an expression or two to mislead them; so that while they thought he was praying to Siva or Rama, or some other false god, he was offering prayer to Jehovah. He would do this while bathing in the tank or river, or kneeling down in the stream, surrounded by his heathen friends. He now found courage to argue against idolatry. His prayers, he told me, gave him boldness.

About this time, the marriage of his sister took place, and all his family went to the village in which it was celebrated; but he made an excuse for not going, and stayed at home alone. He rejoiced greatly at finding himself in complete privacy, and able to pour out all his heart before God. He grew much at this time. All that had passed was still hidden in the secrecy of his own spirit. One eye only had seen it. He now resolved that he would embrace Christianity, and one day, in conversation with the late Mr. Charles Miller, told him so, without intending it. But, as soon as he had made his resolve known, he felt that the line was crossed, and his mind was filled with an unusual courage. He had not then, however, sufficient strength to receive baptism, and give up every thing for the sake of Christ.

He went one day, as usual, to his school, and, while addressing his scholars in the fulness of his heart, he opened to them, again without previous design, his secret intentions. They wept,

and the people who were standing near wept also, dissuading him from making so costly a sacrifice. An unusual influence came over him. He knelt down to pray, and some of the children, at the desire of their parents, knelt with him. He prayed much, with many tears; rose up full of courage; and taking the brahmanical cord from his neck, broke it in pieces. A relation, who came up at the time, was greatly displeased, and earnestly entreated him not to take such a step, weeping very bitterly, more, said he, than if he had lost an only son. He then took one of the threads of his own cord from his neck, and, telling Devadasan that he ought not to be one moment without the cord of his rank, persuaded him to put it on. To pacify him, he did so.

It was now two o'clock in the morning, and a bright moonlight was shining around them. They all lay down to sleep—his relative sleeping near him. Waking before the morning-light, he felt his relation's hand touching him, and feeling if he were yet there. He now suspected a design, and he afterwards learnt that they had sent off an intimation to his family. He immediately rose, and ran, as for life, to Mr. Mault, at Nagercoil. Some persons met him in the road, and asked him where he was going. He told them that a great king had come to Nagercoil, and that he was going to see him. His friends, supposing he had gone to bathe, sought him in that direction.

From the agitation and conflict of his mind, his countenance was so much altered, that Mr. Mault, on seeing him, thought he was deranged, and told him so. But he explained to him the whole matter. Mr. Mault then said to him, "You are hungry." "Whatever," said he, "you give me, I will eat." He then ate some milk and rice, and broke his caste forever. After this he accompanied Mr. Mault to one of his country-congregations, as it was the Sabbath-day; and, in the course of the journey, told him the whole state of his mind and feelings. The next day his friends came, and tumultuously demanded him. "There he is," said Mr. M.; "and if he is willing to go with you, he may go; but you shall not take him by force." After a great deal of clamour and entreaty, Devadasan told them he had eaten rice in that house. "Oh," said they, "it was during a temporary derangement—come with us, and all will be right." At length, at his instance, Mr. Mault told his friends he had given him milk and rice to eat that morning. As soon as they heard this, they said, "Oh, the business is all over—we may as well go;" and they went away. The next day the females of the family came crying, wringing their hands and tearing their hair; but he resisted all.

A short time afterwards he received Christian baptism. "Still," said he to me, "the conflict

was not over. Oh, it has been hard work! Satan has tried hard to get me back. He has brought up all my old sins, and made them look so dreadful; and many that I had forgotten, he has brought up against me; but I have peace now."

Since his baptism, his diligence in the study of the scriptures has been very great, and his progress very rapid. His zeal has been great, and his help is invaluable.

The Lord keep him by his own mighty power! The Lord shield him from every dart of Satan! The Lord make him his true and faithful witness in this land of idols! Amen.

London Missionary Magazine, July, 1846.

DEATH OF THE BECHUANA CHIEF, MATEBE.

Late in life the Bechuana chief, Matebe, was called by grace to the saving knowledge of the Redeemer, and into fellowship with his church. On the occasion of his public baptism, in 1841, he expressed an ardent and humble desire to "live and die at the feet of Christ." That desire was fully realised. From the period of his conversion, he followed the Saviour closely and not afar off, and now he has been taken to behold him face to face. The particulars of his joyful departure from this world are contained in the following communication from Rev. H. Helmore, of Lekatlong, dated in November last.

Ed. Lond. Miss. Mag.

Though far removed in these African wilds from the mighty changes which characterise the teeming populations of civilized countries, we constitute a part of that mass upon which the Divine hand is laid, moulding and fashioning it into one glorious temple for his praise. He whose Word declares that not a sparrow falls to the ground without his care, is still manifesting his power and grace amongst the weak and despised of his creatures.

The chief of the Batlapi, though too mean to stand before the monarchs of the East or the kings of Europe, has, according to our full belief, entered into the kingdom of his Heavenly Father, and received from the King of Kings that crown of righteousness which shall never fade. The Directors will, I am sure, be anxious to collect every little particular respecting one who, from the first, has been so intimately connected with the Bechuana missions. I visited Matebe twice during his illness, and was delighted with the calm, patient, and thankful spirit which he evinced.

Being much enfeebled by age and sickness, the chief seldom spoke, except to make known his wants. At times, however, his spirits would revive, and, requesting his attendants to raise him from his bed, he frequently adored the goodness of his God, entreating his family and people

to embrace, and be steadfast in, the Gospel of Christ.

The Sabbath previous to his departure, the symptoms of dissolution became apparent. Of this he was himself conscious, and calling his nephew, who had nursed him with great attention, he said:—"My son, remember God—He is Almighty. Christ is Almighty. He is able to save sinners. I am dying; but God has placed me in his right hand." His family having collected around him, he said,—"I am in the hand of God. I see his love. He is about to remove me from the world; but I rejoice in death. Farewell to-day, and the days that follow. I shall depart in the night. You will yet see me to-day and to-morrow; but on the night of the following day I shall die:—not at the commencement or middle, but when the shadows of darkness pass away: and when you rise in the morning you will find me gone. Life is short; but God has long preserved me. To-day my life is in heaven. Christ clothes me in the garments of righteousness. Pray to God while you continue on earth. I have no sorrow in my death: my spirit lives in heaven." Turning to his sons, he said:—"I tell you this, that those not here may know. Pray to the Lord. Let us pray." He then covered his face, and continued sometime in prayer.

On Tuesday, he called for his aged partner, Mahutoo, and said,—"I am about to depart. My path is straight. I am going to the kingdom of my Father. There is no kingdom like that in the world. I leave to my successors the kingdom of Molehabangue. There is another inheritance which no one can take from me, that is the kingdom of heaven."

Afterwards he said, "My spirit waits for Jehovah; my soul sings as in the hymn,

'We've no abiding city here.'

I seek a city in heaven, where Jesus is." He then prayed. At night he observed some of his attendants sleeping, and said to his nephew: "Those people will not see me any more. I shall be seen by you only." He then prayed. All lay down to sleep except the nephew, who lighted a candle and seated himself by the dying chief. The night was passing away, the candle had burnt out, and the cock crew, when Matebe opened his eyes and said, "Raise me." Being placed in a sitting posture, he leaned his head on his nephew's bosom and said: "My spirit is in heaven; I am no longer here." After a moment's silence, during which there was neither sigh nor motion, the nephew put his hand upon his heart—it had ceased to beat. His spirit was with his Saviour in heaven.

What a reward is this to missionary labour! It is remarkable that Matebe should have predicted the exact time of his death. A similar circumstance occurred in the case of a little girl who died soon after my settlement amongst the Batlapi. She plainly told those attending upon her that she should linger for three days, and die on the fourth, which she did, to the surprise of all.

AITUTAKI.

Happy Death of a Young Believer.

Aitutaki, an island belonging to the Hervey group, has exhibited many triumphs of divine grace since the light of the gospel first fell upon its moral darkness. Numerous witnesses have been raised up to prove, by the genuineness of their faith, and the general consistency of their lives, that the Gospel is still the power of God unto salvation. Of one of these, the missionary, Mr. Royle, thus speaks:—

A rapid decline marked her with unerring precision as an early victim for the tomb. She suffered no delusive hopes, from a consideration of her youth, nor any flattering compliments of her numerous friends, but evinced a calm preparation for death, of the certain approach of which she had an abiding conviction.

From my first entrance upon the mission she was noticed to be of a thoughtful mind. She was early received as one of a select number who attended, with our domestics, a catechetical exercise on Sabbath evening. Her attendance was not in vain: like Lydia, her heart was opened gradually to the instructions of her teacher. As an anxious inquirer, she was directed to Jesus, whom she eagerly and cordially embraced as her Lord and her God. He continued to attend upon all the means of grace, until confined by increasing debility, to her lowly mat, where I found her on the occasion of my visit.

Frequently have I seen her, on my way to the chapel, seated against the trunk of some overshadowing tree, utterly exhausted from her earnest attempts to reach the house of God. I kindly advised her, in her extreme debility, to desist from attendance, assuring her that it was not required by Him who loveth mercy better than sacrifice; but I satisfied myself by close inquiry that it was from an enlightened attachment

to divine ordinances, and not from any superstitious feeling, she thus acted. In like manner, she cherished a warm attachment for her fellow-members. "Tell them," she said to me at one time, "to come and see me. Tell them I do not wish for their property, (alluding to a native custom of making presents when visiting the sick),—a word, a prayer, an exhortation, I will value more than all the property they could bring me." Her diligent attention to the means of instruction was correspondingly blest, by the Divine Spirit, in the maturity to which she attained in Christian knowledge and experience. Comparatively a child in years, she made rapid advance in the divine life; and, as death approached, she evidently ripened for an abundant entrance into heaven.

On entering her cottage one morning, when her end was near, I found her supported by one of her family, as she was too feeble to sit erect by her own strength. I said, "Well, Martha, I am glad to see you once more; how is the state of your mind this morning? what turn have your thoughts taken since my last call?" There is only one direction," she answered, "in which my thoughts now go, and that is to Jesus! I have visited the Cross—there I have been able to leave my burdens. Oh! how sweet are those words: 'He bore our sins, and carried our sorrows.' I have indeed been a Martha, cumbered about many things which I ought long ago to have left to the disposal of my heavenly Lord. I have been waiting for his coming, but I was not ready—I lacked one thing; my canoe was safe, but I had not made fast my anchor: I was in a current, still safe. Jesus was my anchor, Jesus is my refuge; Jesus is my all! My course is finished: I am now ready. May peace attend you, my teacher—may you obtain salvation!" Soon after this interview she died.

Ibid.

Mission House: New-York, October, 1846.

RECENT INTELLIGENCE.

INDIA: LODIANA MISSION.—Letters have been received from three of the stations, dated to May 6. At Lodiana the regular duties of the brethren were resumed. The English school was better attended than it had been before the war; and through the kindness of the Political Agent, an eligible piece of ground in the city was expected to be soon secured, on which a School-house for the vernacular school, and a small chapel would be erected. The Government had generously reimbursed the

expenses of the Mission, in removing the families of the Missionaries and of the native Christians, when Lodiana was threatened by the Sikhs. At Sabathu, the Mission premises, being within the limits of the cantonments, were required for the use of the officers, and were therefore sold at a fair price. With the proceeds, Mr. Newton would probably erect a new house, outside of the bounds allotted to the military force. The Mela, or fair, at Hardwar, was attended this year by a greatly diminished number of pilgrims, owing partly

to the recent troubles in the Punjab. The interest taken by them in the preaching of the Missionaries, was not so encouraging as in the preceding year. The Rev. J. C. Rankin, of the Furrukhabad Mission, was at Simla for his health. And we also regret to learn that the Rev. J. R. Campbell's family had suffered much from sickness, and that he, and also the Rev. L. Janvier, had been called by death to part each with their youngest child.

INDIA: ALLAHABAD MISSION.—The letters from this Mission are dated to the 6th of May last. At the administration of the Lord's Supper, on April 5th, three persons were admitted to the communion from other churches, and two upon profession of their faith, making thirty-eight present at that service. The church was nearly finished, and a new chapel was also nearly completed; both erected, we understand, chiefly with funds obtained in India.

CHINA: AMOY MISSION.—The Rev. H. A. Brown, in a letter dated April 2, gives some notices of villages in the vicinity of Amoy. Infanticide is lamentably prevalent among them. The

number of schools and of readers among the people is very limited; in a population of 12,000, in two villages, but five Schools were found, containing in all little over sixty scholars. The people are accessible to the Missionary. We quote the following paragraph concerning some villages around one of the bays to the west of the city: "We had heard of this people as superior to the great body of those in the neighbourhood of the city. Our visit to eight villages gave us a contrary impression. We found fewer schools, and fewer readers, and infanticide prevalent as in all the places previously visited. These several days of labour among the villages, have served greatly to strengthen the impression that the living teacher must be our great dependance in this part of China. And as we passed from village to village, and saw the crowded population, the disproportion of our numbers to the wants of the field became painfully evident. When will anything like an adequate reinforcement come?"

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN AUGUST, 1846.

<i>SYNOD OF ALBANY. Pby. of Albany.</i>		<i>Pby. of West Jersey.</i>	
Albany 3d ch, Sab sch miss soc to ed Maria Shiao	25 00	Mount Holly ch mo con	1 66
<i>SYNOD OF NEW-YORK. Pby. of North River.</i>		<i>Pby. of Luzerne.</i>	
Fishkill ch, 5; Marlborough ch and West Neighbourhood mo con, 7	12 00	Mauch Chunk ch	5 00
<i>Pby. of Long Island.</i>		<i>SYNOD OF PHILA. Pby. of Phila.</i>	
Bridgehampton ch, juv miss soc, 3; Huntington ch, 15 40	18 40	Phila 9th ch miss soc, 30; Phila 6th ch mo con. colls, 110 50	140 50
<i>Pby. of New-York.</i>		<i>Pby. of Donegal.</i>	
Madison Avenue ch mo con, 5 68; N Y 42d st ch mo con, 7 47; Duane st ch mo con, 7 35; Thomas H Faile, don, 100; Brooklyn 1st ch mo con, 12 31; Sab sch in part to ed as before 10; Brick ch mo con, 4 14; Chelsea cli mo cou, 13	159 98	York, Pa, English Presb ch	14 34
<i>SYNOD OF NEW JERSEY. Pby. of Elizabethtown.</i>		<i>Pby. of Baltimore.</i>	
Paterson 1st ch mo con, 27 55; Woodbridge 1st ch, 50	77 55	Alexandria, D C, 1st ch, Sab sch, 22; Ellicott's Mills ch, 14	36 00
<i>Pby. of New Brunswick.</i>		<i>Pby. of Northumberland.</i>	
Freehold Village ch	10 50	Danville ch	100 00
		<i>SYNOD OF PITTSBURG. Pby. of Blairsville.</i>	
		Fairfield ch, 5 16; Ebenezh ch, of which 30 to con ELIZA LEWIS 1 m, 40 88; Bethel ch, 8 67; Gilgal ch, 18; Perry ch, 1 51	104 22
		<i>Pby. of Redstone.</i>	
		Mount Pleasant ch	22 00

<i>Pby. of Ohio.</i>		<i>Pby. of West Hanover.</i>	
Pittsburg 2d ch, Wm Wilson, don, 1; Canonsburg ch, 18; Monongahela city ch, 30; Concord ch, 16	65 00	Lebanon ch, 8 79; Maysville ch, 20; New Store ch, 4 50; Peaks and New London chs, 12; Cumberland ch, ladies bal to ed. Jesse Armistead, 9	54 29
<i>Pby. of Erie.</i>		<i>Pby. of East Hanover.</i>	
Neshanock ch	30 00	Sussex ch	3 00
<i>Pby. of Allegheny.</i>		SYNOD OF NORTH CAROLINA. <i>Pby. of Fayetteville.</i>	
Scrubgrass ch, 5; Plain Grove ch, 13 37	18 37	Wilmington ch	62 28
SYNOD OF WHEELING. <i>Pby. of Steubenville.</i>		SYNOD OF W. TENNESSEE. <i>Pby. of Holston.</i>	
Wellsville ch, in part to con Rev. THOMAS F. MAGILL, 1 m	15 00	Knoxville 1st ch mo con, 9 92; ann coll, 69 63	79 55
<i>Pby. of New Lisbon.</i>		<i>Pby. of West Tennessee.</i>	
Deerfield ch fem miss soc, of which 50 for sup of John Hartzell and Anna Maria Stratton in Noh India	55 00	Zion ch	25 00
SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>		SYNOD OF SO. CAROLINA. <i>Pby. of So. Carolina.</i>	
Salem ch, 2 25; Dayton 1st ch, 115 25; Dayton Central ch, Henry L Brown, don, 3	120 50	Willington ch, Abbeville district mo con	10 00
<i>Pby. of Cincinnati.</i>		<i>Pby. of Harmony.</i>	
Cincinnati Central ch, Sab sch juv miss soc for the Seminole Indians, 15 10; Walnut Hills 1st ch mo con, 13 66; Cincinnati 1st ch mo con, 17 84	46 60	Darlington ch	5 00
<i>Pby. of Oxford.</i>		<i>Pby. of Charleston.</i>	
Connorsville ch	4 25	Walterboro' ch, 20; Charleston 2d ch mo con for July, 27 90; mo con for Aug, 46 63; juv miss soc, 40 90	135 43
SYNOD OF INDIANA. <i>Pby. of Crawfordsville.</i>		SYNOD OF GEORGIA.	
Jefferson ch, 2 60; Frankfort ch, 11 46; Prairieville ch, 4 23; Thornton ch, 7 35; Hope-well ch, 1 23; Lebanon ch, 50 cents	27 37	Sheffield, Geo., R Mable, don	1 00
<i>Pby. of Indianapolis.</i>		SYNOD OF ALABAMA. <i>Pby. of Tuscaloosa.</i>	
Rushville ch, 14 57; Indianapolis ch, the dying donation of Isabella Margaret Roy and Henry Gurley Roy, the contents of their missionary box, 83 cents; Anna Axtell Roy, (the only spared of four children) don 13 c.	15 53	Livingston ch, mo con	30 00
SYNOD OF N. INDIANA. <i>Pby. of Logansport.</i>		SYNOD OF MISSISSIPPI. <i>Pby. of Louisiana.</i>	
Logansport ch, 9 15; Monticello ch, 4 90; Delphi ch, 6 85; Lafayette ch, 6 12; Rossville ch, 5 95	32 97	N. Orleans, Lafayette Square ch mo cons.	77 60
<i>Pby. of Lake.</i>		MISCELLANEOUS.	
La Porte ch, 6 00; Sumptions Prairie, 7 20; South Bend ch, 23	36 20	Received in part for a breastpin sold,	6 00
<i>Pby. of Kaskaskia.</i>		Bedford, N. H., Samuel M'Queston, don,	10 00
Bethany ch	2 00	" ———," Friends for the Mission in France,	1400 00
<i>Pby. of Palestine.</i>		Do. for the Agra Mission	500 00
Palestine ch	5 00	Rock Hill ch, Pa, (Pby not known,)	14 42-1930-42
SYNOD OF VIRGINIA.		Total receipts	
' ——— ' G M, don	1 25	\$2605 19	
<i>Pby. of Lexington.</i>		DONATIONS IN CLOTHING, &c.	
Windy Cove ch, 15 07; Lebanon ch, 4 36	19 43	Washington ch, the ladies sew soc of, White Deer Valley, Pa, one box clothing for Iowa mission, valued at	25 00
		Coshocton ch, O, the ladies of, one box clothing, valued at	35 00
		NOTE.—The following acknowledgment in June Chronicle, "Bethel and Ebenezer chs, Pa, fem assoc, two boxes clothing for Iowa Mission, valued at 84;" should have been "Bethel and Ebenezer chs, Pa, fem. assoc, one box clothing for Iowa Mission, valued at 37 34; and one box do. source unknown."	

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors or the same.

THE
DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

OCTOBER, 1846.

No. 10.

Board of Domestic Missions.

LETTERS FROM MISSIONARIES.

Iowa.

FROM A MISSIONARY IN JEFFERSON COUNTY.

Prospects Encouraging.

I am still permitted to make somewhat favourable reports. The church at Fairfield is growing in numbers and influence; at our communion in June last *nine* were added, mostly on certificate, and our congregations are much on the increase. A little more than four years since the church was organized with *nine* members, and under prospects exceedingly dark and forbidding. Our way has been gently opened before us by the divine goodness, the darkness has measurably given way, and our prospects are encouraging. We have in communion now, nearly *one hundred*. We would render praise to God for his mercy and grace, and humbly pray that his mercy and grace may be continued.

FROM A MISSIONARY IN SCOTT COUNTY.

Interesting Field of Labour.

This is the county seat of Scott county, and situated directly on the Mississippi river, and is reported the most healthy location for a town on the river. It has a population of about eight hundred souls. These are divided between Protestants and Romanists. The latter number about three hundred, or three hundred and fifty in town and county. Our little church has about *thirty* members. The prospect for building up a church here is good, and our congregation is of the most respectable and intelligent class of people. It has regularly increased ever since there has been regular preaching. We have here people from almost every quarter, and others continually coming in from foreign countries—Scotch, English, German, and people from all the Eastern and Middle States. From all these, we trust the Lord has an elect people to be gathered, and I feel much encouraged to prosecute my labours with vigour in the hope of accomplishing much good. Some

are inquiring the way of salvation, and a good degree of seriousness, and attention is manifested. This town, compared with others on the river, is a moral town; but few who do not attend the means of grace somewhere, and the Sabbath is much respected. On the whole, I do consider this an interesting place of labour, where, with the divine blessing, a church may soon be gathered that will be respectable in numbers, in influence, and in piety. And we do earnestly ask an interest in the prayers of our Christian friends, in the older portions of our Zion that the Spirit of the Lord may descend upon our humble, but we trust, sincere labours, to advocate the cause of the Redeemer in this newly-settled country.

Illinois.

FROM A MISSIONARY IN MERCER COUNTY.

Sacramental Season.—An Additional Labourer.—More wanted.

My appointments for preaching have been well attended; we have had a sacramental season in connexion with the Edwards' Church. Since I last reported, *six* were added to the church. The meeting was held in an unfinished barn. The scene on the Sabbath would have made an appeal, not only to the Board of Missions, but also to the Church Extension Committee. The congregation was large, and deep solemnity prevailed.

Until within the last two or three weeks I have been compelled to occupy the whole of Mercer county. Mr. B——, from the theological seminary at Princeton, has arrived in this section of country, and commenced labouring in connexion with a small church recently organized in the south eastern portion of the county. He comes, so far as we can judge, with a determination to be useful, and not be discouraged by difficulties or trials. It is to be hoped that this county will now be favoured with more preaching. There is great need of

additional missionary labour. There are several important points on the Mississippi river, which should have more preaching, and the opportune arrival of Mr. B—— will enable me to visit these places more frequently. It seems good already to feel that there is a fellow labourer in this county, and I rejoice that our Board are able to do more for these destitute regions. Without aid from the Board they would be abandoned. May means be furnished our Board to extend still more its operations, so that it may send forth many wise and faithful workmen into this great and growing field.

Missouri.

FROM A MISSIONARY IN MARION COUNTY.

Hopeful Prospect of doing Good.

. . . . I have seen much to encourage me in my missionary labours in H—— and vicinity. The congregation has increased from Sabbath to Sabbath, and would be very large had we a house to accommodate the people. The only room in which we have been able to worship, is a small one over the market house.— This has led me to devote much time to the erection of a church; if we succeed in building a house, we have abundant reason to believe that our church will soon be doubled. The congregation will doubtless be in some good proportion to the house we may be able to build. A large house would be full. Our prospects for building up a good church are much better than they have been. The people now favour us; formerly almost all were against us. It is a peculiar crisis with our church at this time.— There is much infidelity in this region, and errorists of all descriptions are making strenuous efforts to establish themselves. If these are permitted to take the lead, the cause of truth will be thrown back for years to come; I trust before another quarter ends I will be able to report some valuable additions to our church.— Brethren, think of us and pray for us.

FROM A MISSIONARY IN CAPE GIRARDEAU COUNTY.

Some tokens of the Divine Presence.

It is not my privilege to report any great accessions to the churches of my charge, or any general awakening on the subject of religion in our congregations. Things for the most part remain in a languid state, yet we have not been altogether left without some tokens of the divine presence. We had a communion season in the Pleasant Hill Church in the lat-

ter part of May, which was characterized by a very delightful state of feeling, and on that occasion we received *four* individuals to the communion of the church on the profession of their faith, and one on certificate. The attendance on the means of grace is highly encouraging, and the attention given to the preaching of the word, leads us to hope that the Spirit of God is silently accomplishing much by the instrumentalities of his own appointment, which, as yet, is unknown and unperceived by us.

FROM A MISSIONARY IN MARION COUNTY.

Strong and tender Appeal for Missionaries.

I have now been nineteen years in the Gospel ministry, all of which time I have spent in this state; this has been the field of all my ministerial labour; it is not strange then that I should feel more than ordinary interest in it.— I have often felt dispirited, and inclined to abandon the field, but have not been permitted to do so. I have been frequently solicited to other fields of labour, but have felt it to be my duty to remain in Missouri; nor do I now expect to leave, unless things become so discouraging as to induce me to think my usefulness here is at an end. May God give me grace to walk in the line of duty.

Brethren of the Board, you have a great work to do here. Here is a wide, extensive *moral waste*, that you must occupy. Men must be sent, men of ardent piety, and the first order of talents; men who love Christ, and love to labour for the advancement of his kingdom; men who are not looking for large churches, and the comforts of a ministerial life, but men who will go into vacant and small churches, and into destitute places where there is no church, and will labour there; who can become all things to all men, that they may win souls to Christ; men whose talent and theological furniture will enable them, successfully to encounter the errors here prevalent. Vice is here giant—errors of every species—here Romanism, in its most subtle form is making headway. Any other kind of men would not suit, and need not be sent. You must then sustain them. Could you not excite such an interest among the students of Princeton that her choice sons would undertake this work? If some ten or twelve would determine to come to Missouri, it would give a new impulse to the cause of domestic missions; is it not worth making an effort to accomplish? May the God of missions direct you, and enable the Board to accomplish much good.

Indiana.

FROM A MISSIONARY IN CARROLL COUNTY.

Encouragement to Labour.

The field in which I have spent half my time since the first of May, is an interesting and promising one. In the providence of God, it seems to be opening wider and wider for the reception of the gospel in its purity. The congregations have increased in numbers and interest, much beyond my expectation in so short a time, and there seems to be a most encouraging prospect of reaping, at some period not far distant, by the blessing of God, an abundant harvest. One of the most pleasing features of encouragement is the number of *young persons* who begin to be so far interested, that they have become constant attendants on preaching, and give an attentive and serious hearing to the truth. Many of these receive no religious instruction at home, and are without the benefit of pious parental example; and the only hope for them under God seems to be in "the foolishness of preaching." For their benefit I have formed a bible class, which proves to be deeply interesting, and is well attended; and a Sabbath School, which numbers at present some *fifty* or *sixty* scholars, including two adult classes. The N * * * C * * * numbers some thirty-six members, and is the only *Evangelical Church* in the neighbourhood of any influence. Most of the people who belong to any other church are either *New Lights* or Dunkards, Tunkers, and their religion is little better than a disguised form of infidelity. The young members of many of these families we would find regularly in our congregation, and last Sabbath we had the privilege of receiving one of them, an interesting young lady, by baptism, and a profession of her faith, into the church: and there are two or three of her companions who are almost persuaded to be Christians. I consider the prospect for usefulness here as highly encouraging, and hope, with God's blessing, to be able to report some interesting tidings before the close of the year.

FROM A MISSIONARY IN ADAMS COUNTY.

Sacramental season—The cause advancing.

. . . About three weeks since I held a sacramental meeting in the church here. I had the assistance of a good brother, who expects to go as a missionary to the Jews, under our Foreign Board. Our meeting was interesting. *Ten* members were added to the Church, and we have the expectation of others uniting with us soon. It is truly gratifying to us, to see this church thus increasing in size and strength. We hope soon to be able to relieve the Board from the aid they have so kindly furnished us.

The other churches under my care are still advancing, especially the Elkanan church. Our congregations in this church are too large for accommodation in any house in the neighbourhood. They are struggling to finish a house of worship as fast as possible, and with a great sacrifice as to their domestic business. Yet for this they may expect to be well remunerated: for God has said, I will honour them that honour me.

FROM A MISSIONARY IN PUTNAM COUNTY.

Sabbath School Libraries of great value to the Missionaries.

While at the General Assembly, I received a donation, through the agency of Mr. Snyder, at the Missionary office, of a Sabbath School Library, and which was most thankfully received by the parents and children of our Sabbath school here. Such assistance is not only encouraging to the missionary labouring in these destitute regions, from the religious influence which these books are likely to exert on the minds of the children, but he is thereby taught that he is not alone, nor left to labour alone; that there are others who are interested in, and willing to labour with him, for the prosperity of God's kingdom of grace.

FROM A MISSIONARY IN JOHNSON, MARION AND BROWN COUNTIES.

A seed time.

We have still reason for gratitude, in recounting the labours of the past three months. The Lord is still affording us some additional evidence that he hath not forgotten to be gracious. In our last communion in the New Providence church, there was manifest unusual solemnity. The congregation was much larger than usual. From the tokens of the Spirit's influence, our communion was sweet, while we sat in the banquetting house of our divine Lord and Master. More were added on the profession of their faith than at any former time since I have been in this field. One fact of interest in relation to those who were admitted—they were all heads of families, and permanently located in the church. Since the formation of the church, there has not been before manifested so much interest on the subject of Sabbath schools. Thus we are endeavouring to train up the rising generation for God's service and kingdom.—More than three hundred children are now receiving instruction in Sabbath Schools within the limits of my field. We cannot but hope for much future good from this source. These children are, to a great extent, under Presbyte-

rian influence. Thus we are endeavouring to sow the seed. May the Lord of the harvest cause it to take root, and bear fruit to life eternal. This is truly a time of sowing the precious seed, the fruit of which may appear many days hence.

Ohio.

FROM A MISSIONARY IN DARKE COUNTY.

Encouraging.

At our last communion season we received into the church in this place seven on examination. They were all young persons, and all heads of families, except one. The population here is increasing, and this county is regarded as one of the best in the State for grain, and will probably continue to grow more, and more important.

Startling Errors, Specimen of New Light Doctrine, &c.

One of the discouragements in my field of labour is the numerous religious sects to distract the community. We have *New Lights*, *Campbellites*, and *Antinomian Baptists*, and many other sects. The *New Lights* here profess to believe God to be a material being. They say, the Bible speaks of his hands, his feet, his face, his arm, &c. Also that man was created in the image of God. They conclude, of course, that if he was created in the image of God, it was in his *bodily* image. One of their preachers (as I was credibly informed) in one of his public discourses, attempted to describe the *bodily shape* of God. He said he was about the size of a man of medium stature, very good looking, having face, hands, feet, &c., like ourselves, and was situated at the *centre* of the *universe*. His power and influence were felt, by being thrown off as sparks of electricity are thrown off from some bodies. He must have been, as you perceive, quite learned; he was certainly "wise above what is written." They do not believe God is omnipresent, nor that Jesus is the true God. I may say, in the language of Alexander Campbell, "We have almost all sorts of preaching, from almost all sorts of men." But we hope as the true light extends, and shines, darkness will flee before it.

Missionary Field—a Minister wanted.

I wish, if you possibly can, you would send some one to occupy a field, north of this in Mercer, and Van Wert counties. Presbytery gave me an appointment to visit those counties, and administer the Lord's Supper in two or three small vacant churches. I was absent from home twelve days, during which time, I

rode about one hundred and fifty miles through the woods, and mud; preached twenty-one times, and administered the Lord's Supper twice. I also visited twenty-three families, thus endeavouring to impart instruction from house to house, and left some tracts in each family. I endeavoured to impress upon parents not only the importance of *personal religion*, but of training up their children "in the way they should go," and recommended their instruction in our excellent shorter catechism. My meetings were well attended, especially in two of the places. There seemed to be an increasing interest to the last. The fixed attention, the tearful eye, the deep feeling gave encouraging evidence that the Lord was present, and would not suffer his word to return unto him void. The people in each county seemed quite anxious to secure a minister. They were willing, according to their ability, to contribute liberally for his support. The St. Mary's Church, which I visited, although without a minister, have built a neat and comfortably house of worship during the past year. They feel it quite important they should have a minister. This, in connexion with two or more other small churches, within our reach, would form an interesting and important charge. And with some little aid from the Board, they would be able to sustain a man. I think this a very important, and promising field of labour; and with a minister of the right kind there, I think, in a few years, there might be good and strong churches built up there. Can you not send such a man as they want? They need one who is not afraid of mud, nor of a log cabin, nor of labour. One who can preach, not only in the pulpit, but from house to house. I am more and more persuaded of the vast importance of this kind of ministerial labour, especially in these parts. It was in personal conversation, Nathan said to David, "Thou art the man." And the arrow of conviction went to his heart. I have found, that the truth has often been most effectually applied, in personal conversation. These counties are settling fast, and it is exceedingly desirable they should have a minister *now*, to form the character of the community, before dangerous and destructive errors shall have taken deep root. Do then send them a good minister if you can.

FROM A MISSIONARY IN CLARKE COUNTY.

Bath Church, in Green County, is one of my stations. This little church has *nineteen* communicants, but here there is a large congregation; and the field, embracing a large scope of thickly settled and well improved wealthy country, is almost entirely left to us; and the people

are generally Presbyterians in their predilections. We have here a good, large house, but with temporary seating, and pulpit. The seating is of rough plank without backs, and the pulpit is of a similar finish. There is a good state of things here. The congregations number more than double what they did nine months since, and some are inquiring the way to be saved. I think there is a right spirit at work there, and have strong hopes of important results. The people at Bath are very anxious to have the regular preaching of the word to them. Some fathers, with large families, are particularly urgent that there should be a conservative influence to keep them from the many temptations, consequent upon an ungodly neighbourhood. Since April, I have preached there, with one or two exceptions, every other Sabbath.

Another point, where I labour, is in Bethel township, Miami county. We have here, in connection with the German Reformed and Lutheran denominations, a church building. It was, several years since, a point with the ministers in this part of the country, but for some time past it has been almost wholly neglected. There are, however, several members of our church in the neighbourhood; and generally their families are Presbyterian, in policy and education. We have here at present no organized church. I am able to preach there only once in four weeks. The congregations are quite large; many who attend belong to other denominations, and it is to be feared there is but little vital piety in the community; they need more ministerial labour, and God's spirit to accompany it. The field I occupy is what we in the west call "a pretty hard field." I know not whether I can serve it as well as it should be served, but with God's help I can try.

Kentucky.

FROM A MISSIONARY IN HARDIN COUNTY.

"The Lord has visited his people."

. . . The Lord has visited us here in great mercy. We have been labouring day and night for two weeks. God's people are very much refreshed, and sinners are trembling and inquiring, Men and Brethren, what must we do? The work seems to be deep and extensive. Some four or five have professed a hope in Christ. How many are anxious, we have not been able to ascertain, but a deep solemnity pervades the whole community. We expect to continue our meetings still for several days, as the Lord will give us strength, and work to do. May the Lord carry on his own work.

Tennessee.

FROM A MISSIONARY IN MCNAIRY COUNTY.

Prospect encouraging. Difficulties to overcome.

I think the prospect of promoting the Redeemer's kingdom and building up our branch of his church is still good, and I trust increasing. We have many, *very many*, difficulties to encounter, but we are endeavouring to hold on, in the even tenour of our course, and I fondly hope some at least of these difficulties will give way before the plain and faithful exhibition of truth. Errors are ripe, and fanaticism and enthusiasm are rampant. Some will not hear the man who does not deal in all these. I trust this spirit is going back. Destructive and mournful has been the course pursued in all this region by those called ministers of the gospel. They and the mass of the people seem to think that the sole design of preaching is to heat the imagination and inflame the passions. It will require long, patient and prudent labour to correct this ruinous course. It is this state of things chiefly that makes the aid of the Board needed so long in this field. I feel, in view of the whole effects of my labours here, that they have not been in vain. An important change has been effected, necessarily slow in its progress, but I humbly trust, permanent, and salutary in its results. May the God of all grace continue his blessing.

Pennsylvania.

FROM A MISSIONARY IN LYCOMING COUNTY.

An important and interesting Missionary field.

Since I last reported, I have been labouring with special reference to the organizing of a Presbyterian church at Astonville, on the Lycoming creek. This, in connection with one or two points below on the same creek, will comprise a field of twenty miles in length, by from one to four miles in breadth. I consider this an important point of operation on several accounts.

1. Physically considered, it is both important and interesting. Along the whole extent of the field, it is a beautifully picturesque and healthy country. Mountains bound the valley on the east and west. These are high, and in some places precipitous, but for the most part they present a good soil for cultivation, and are covered with large pines, and hemlock, and other timber. There is a considerable amount of table land adjoining the flat, and openings, through which small streams of water pass into the main creek. At such places, hundreds of acres of good land are found, covered with forest trees, which, when cleared, will make good farms. On the tops of the mountains, the land is of a

good quality, and will in time all be settled. The water is of the purest kind, as it comes from the springs of the mountains. The region abounds with iron and bituminous coal. There are now three furnaces, three or four forges, a nail factory, and a rolling mill in operation, and in contemplation to build another rolling mill this season. The said mills along the creek yield millions of feet of the best of lumber annually. In some parts of the field, the population is as yet not dense, but a fair prospect of increase. The abundance of iron and coal will bring into it a dense population. Such is our view of the importance of the field, physically considered.

2. *Its moral aspect.*—The hitherto destitution of the field, and consequent looseness of morals and even open wickedness, calls for the attention of Christians. There is not, even now, a church organization of any denomination in the whole extent of it, and with the exception of the few who attended service in the old Lycoming church at Newbury, they have heard, until recently, very little of the preaching of the gospel. Parents now see that their children have been growing up in entire ignorance of even the first principles of Christianity, and with habits of immorality and crime. But a little while ago the Sabbath was not known, except by the report of the gun, or the sight of the angling-rod—these practices were the more prevalent on that day, because of their cessation from other worldly engagements, although the saw mills did not cease their operations on that day.

3. The anxiety of the people to have some one to labour amongst them in the gospel, is another reason why it should be considered an important field. I have conversed with those who long for the services of our church; and with others who, whilst they have no particular spiritual interest in the services of God's house, yet long to have the benefits of a religious community. The people begin to pay some respect to the Sabbath, and the services I have held in the school houses have been well attended; sometimes they are filled to overflowing. They are now ready to build themselves a house of worship, or do what they can towards it, and as soon as the arrangement can be made, to be organized into a church. They say—"O that we had Sabbath schools and Bible classes, and prayer meetings, and good books to read, as we used to have them before we came here; and if we only had a minister to come regularly, and permanently preach to us the news of salvation, and instruct our children in the truths of the Bible, what a privilege it would be."

I have been delighted and cheered, and yet sad in contemplating this field of labour. In view of its physical beauties and advantages, how pleasing to look at? In wandering along its clear streams, in traversing its thick forests, in

reflecting on its exhaustless sources of wealth and comfort, how is the soul made glad? But O, to think, that with few exceptions, the precious immortals who now inhabit that region are not only destitute of a saving interest in Christ, but they know him not: they know not their own character and condition as sinners: they know not the way of salvation. Think of this field, dear brother, and do for us what you can.

Virginia.

FROM A MISSIONARY IN RITCHIE COUNTY.

Bible classes.

Our Bible classes, four in number, are still kept up, and well attended by both old and young. This exercise has awakened a great deal of interest among the people, both in the church and out of it. The greater part of those who attend church at all, are generally present in the morning at the Bible class, and those who do not take an active part in this exercise, listen very attentively. I have found, in the course of my experience in this exercise, that there is a much greater deficiency among the people, as to a knowledge of the doctrines of the Bible than I had supposed, but many of them are beginning to wake up on this subject, and are evidently searching for the truth.

Sacramental seasons.

We have had the sacrament of the Lord's Supper administered in all three of the organized churches in this field. At all these points we had very pleasant meetings, good attendance, and a general interest manifested. All seemed deeply impressed with the importance of the subject and the solemnity of the occasion. The spirit of the Lord was evidently in our midst. Although we cannot say there were any signal displays of divine power, that would warrant us in saying, the Lord is about to grant us a special blessing, there were evident tokens of his gracious presence. Seven were added to the church, and there are several more who are now desirous of an opportunity for conversing with the session. May the Lord pour out his spirit upon this region of his heritage, until this moral wilderness and solitary place shall be glad, and rejoice, and bud and blossom as the rose, and be abundantly fruitful, to the praise and glory of his name.

Wants of the people. Anxious for instruction.

I preached in one neighbourhood this summer, where I found a lady, who had been born and raised there, who had never before heard a Presbyterian preach. She is now more than

forty years old. It is no uncommon thing to find neighbourhoods, where the young people have never heard Presbyterian preaching, and very little preaching of any kind. There is an increasing disposition to read good books; for some months past a young man, as a Colporteur, has been visiting this region. He has sold a great number of the books of the A. T. S.—the people are delighted with them, and anxious to have them. There are many families destitute of the Bible, but efforts are now making for their supply. Suffer me, in conclusion, to repeat what I have stated before, that we labour under great disadvantage in this region, for want of suitable houses in which to meet for the worship of God; and this difficulty must continue for some time to come, unless the Church Extension Committee can remove it. No one can know the counter influence exerted on our cause from this source, except those who are on the ground, and connected with that cause.

FROM A MISSIONARY IN FAIRFAX COUNTY.

Interesting Missionary Field.

Upon coming here, about eight months since, the field presented for immediate effort, was a tract of about *ten*, by *sixteen* or *eighteen* miles in extent, which had been long neglected, and is now comparatively destitute of the means of grace. As there was no church, nor school-house even, that I could regularly have, I was obliged to have my appointments at private houses; and this I have continued thus far, and must still continue, until our church is ready for use. The rooms are usually not large, and this has interfered with the size, and regularity of our congregations; besides, my points of preaching, ranging from one to four miles apart, has, I think, tended to the same result. The attendance has been on the whole good. Besides my appointments in this field, I have had a regular Sabbath afternoon appointment in one of three neighbourhoods, on the borders, yet out of the

tract already mentioned. One of these places, I think, promises to become a field of peculiar interest, and importance. It is an entirely destitute, and neglected field, at the great Falls of the Potomac. These falls are regarded as possessing advantages of water power for manufacturing purposes, not to be found anywhere else. They were thus looked upon, I have been told, by the company that originally, and so successfully established themselves at Lowell, Massachusetts, but owing to difficulties, in obtaining possession of the land, it has remained unoccupied. Not long since, however, the situation was purchased by another company, and a charter has been granted, by the Legislature of Virginia, giving it the appellation of South Lowell. The *probabilities*, therefore, are, that these factories will be commenced; and if so, South Lowell will become a place of importance. It is in view of these facts, as well as from the present destitution, that I consider it important to commence preaching there. The attendance upon these services has been encouraging. Some have doubted whether any good could be done there; but with God, all things are possible. We must sow the seed, and look to God for his blessing.

Florida.

FROM A MISSIONARY AT TAMPA BAY.

A Region of Moral Desolation.

I have had better attendance on Sabbath the present summer; and both whites and blacks appear to listen with interest. The population is fast changing, and for the better. The pioneer is giving way to the farmer and planter; enterprise and thrift are advancing. North of this, herdsmen are rapidly coming in with their families, depending chiefly on their stock for support. They are most of them very illiterate; probably not one half of them can either read or write intelligibly; and their spiritual darkness, is greater even than their mental.

Mission Rooms, Philadelphia, October, 1846.

SYNOD OF BUFFALO.

At the recent meeting of the Synod of Buffalo, held in Rochester, N. Y., the following resolution was adopted on the subject of Domestic Missions.

“Resolved, that in view of the efficient aid which the Board of Missions

have afforded the feeble churches within our bounds, the Ministers and churches in our connexion are under peculiar and imperative obligation to aid the funds of the Board, and to sustain by their prayers and benefactions, this valuable agency of the church for the pro-

pagation of the gospel, in the destitute portions of the United States."

We rejoice in this action of the Synod of Buffalo, not only as expressive of their feelings, in relation to the aid which, through the Board, has been furnished to some of their feeble churches, but also, and more especially, on account of the interest it manifests in the cause of Domestic Missions, through our whole country. The Board are anxious, deeply anxious to meet fully the wants of all our Synods, and Presbyteries and churches, and they feel thankful when they are able to do this to the satisfaction of their brethren. They have but one object in view, to the accomplishment of which their best energies are honestly directed. That is, to have all our feeble churches supplied with good pastors, and to spread a pure gospel through our whole land. If their ability were equal to their desire on this subject, no part of our church would be without the stated ordinances of the gospel, and no portion of our land would be doomed to silent Sabbaths. We desire to see our whole land, to the utmost bounds of our population, pervaded by a gospel influence; and as our population spreads on all sides, to have that influence go with it. And in order to accomplish, to any good extent, an object so unspeakably important, they need, and must have, the entire confidence and efficient co-operation of our *whole church*. A partial union in such a work as this, will not accomplish the object in view.—Separate or divided action will not do it. There must be a union of the whole, and that union must be cordial and efficient, if we would accomplish all the object aimed at. And it is for

this reason, and this alone, the Board so earnestly desire entire union in this work. They know well the work cannot be accomplished without it.

It is with no ordinary feelings of satisfaction and gratitude to God, we have seen evidence of increasing interest in behalf of Domestic Missions. We believe the interest on this subject is increasing. The churches, we think, are beginning to understand better the magnitude and importance of the work they have to do in our own country; and we fondly hope the time has come, or is not far distant, when the obligation to engage unitedly and with our whole energy in this noble enterprise, will be felt and deeply felt by every Presbyterian in our land. Such feeling fully acted out, would be among the best evidences we could have of a good state of things in our churches, while it would tell with blessed effect on our country and our whole race. This great work will admit of no delay. What is done for the salvation of our country should be done quickly, should be done *now*. Let the churches then come up heartily to this work; let them bring to it their undivided strength, and let all our offerings and all our efforts be accompanied with fervent, importunate, believing, prayer to the God of all grace, "That the Spirit may be poured upon us from on high. Then the wilderness shall be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; and then the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance forever."

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN AUGUST, 1846.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>		<i>Pby. of Northumberland.</i>	
Northampton ch, N Y	25 00	Holland Run ch, Pa, 7; Rohrsburgh ch, Pa, 2	9 00
<i>Pby. of Troy.</i>		<i>Pby. of Carlisle.</i>	
Waterford ch, N Y	75 00	Sab sch of Shippensburg ch, Pa	12 00
SYNOD OF BUFFALO. <i>Pby. of Scuben.</i>		SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>	
Windsor ch, N Y, mo con, 1 97; ditto, contributed by "Right Hand," 5 60	7 57	West Elizabeth ch, 3 67; Manchester, 2 50; Concord 65 cts; Hiland, \$14	20 82
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>		SYNOD OF OHIO. <i>Pby. of Zanesville.</i>	
Coshocton cong. N Y, per Rev John Mole	3 00	Zanesville, 25 75; Buffalo, 6; Salt Creek, 3; Pleasant Hill, 10 16; Mount Zion, 50 cts; Contribution, per Rev. S. Wells, 5	55 41
<i>Pby. of North River.</i>		SYNOD OF N. INDIANA. <i>Pby. of Lake.</i>	
Matteawan ch, N Y, 57 50. Mrs. Scott of Newburg ch, 5	62 50	La Porte ch, Ind	25 00
<i>Pby. of Long Island.</i>		SYNOD OF VIRGINIA. <i>Pby. of Greenbriar.</i>	
S. Middletown, N Y, Jas. H. Ewing, 10; Huntington ch, L I, 21 39	31 39	Summersville ch, Va	4 70
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>		MISCELLANEOUS.	
First Presb, ch Morristown, N J	50 00	Newark 3d ch, N J, to con Daniel Price an hon mem, in part,	39 00
<i>Pby. of New Brunswick.</i>		Total	
New Brunswick cong, N J, coll, 168; ditto, don of L Kirkpatrick, Esq. 100; Kingstong cong N J, 37 62; Peunington cong, N J, 27.	332 62		856 29
<i>Pby. of Newton.</i>		FOR THE CHURCH EXTENSION FUND.	
1st Presb ch, Newton, N J, to con the Rev. Jos. L. Shafer, D.D., an hon mem, 58 55; German Valley cong, N J, 18	76 55	<i>Received in August.</i>	
<i>Pby. of Luzerne.</i>		Rev C C Beatty, D.D., Steubenville, Ohio	10 00
Mauch Chunk cong, Pa, 5; S L, per Rev John Dorrance, 5; Summit Hill cong, Pa, 2	12 00	S L, per Rev. John Dorrance	5 00
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>		Summit Hill ch, Pa, N Putterson	5 00
Miss Soc of the 9th Presb ch, Phila,	20 73	Rev James S Woods, coll in the cong of Lewis-town, Pa, per Rev Dr Cuyler	10 00
		Total	
		WM. D. SNYDER, Assistant Treas.	

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN AUGUST, 1846.

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>		SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Hilands ch, 9 12; Lawrenceville ch, addl, 10; Hopewell ch, 3 30	22 42	Mount Prospect ch, 12 30; Upper Buffalo, 24 27	36 57
<i>Pby. of Blairsville.</i>		Total	
Curry's Run ch, 5 64; Elder's Ridge ch, 7 79; Beulah ch, "a family," 5	18 43		\$5936
<i>Pby. of Redstone.</i>		J. D. WILLIAMS, Treas.	
Sewickly ch	18 44		

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

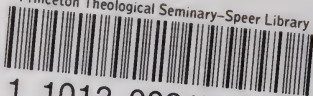
To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of _____ or I devise a certain message, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

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